

FOUR
SERMONS:

I. On the Death of Queen
MARY, 1694.

II. On the Death of the
Duke of GLOUCESTER, 1700.

III. On the Death of King
WILLIAM, 1701.

IV. On the QUEEN'S Ac-
cession to the Throne, in 1703.

A Fleetwood

By WILLIAM Lord Bishop of St. Asaph.

L O N D O N:

Sold by A. Baldwin in Warwick-Lane, 1712.

Price Six Pence.



PREFACE.

THE publishing a few Sermons, whilst I live, the latest of which was preached above Eight Years since, and the first above Seventeen, will make it very natural for People to inquire into the Occasion of doing so : And to such I do very willingly assign these following Reasons.

First, From the Observations I have been able to make, for these many Years last past, upon our publick Affairs ; and from the natural Tendency of several Principles and Practices, that have, of late, been studiously revived, and from what has followed thereupon, I could not help both fearing and presaging, that these Nations would, some Time or other, if ever we should have an enterprizing Prince upon the Throne, of more Ambition than Virtue, Justice, and true Honour, fall into the Way of all other Nations, and lose their Liberty.

Nor could I help foreseeing to whose Charge a great deal of this dreadful Mischief, whenever it should happen, would be laid, whether justly or unjustly was not my Business to determine ; but I resolved, for my own particular Part, to deliver my self, as well as I could, from the Reproaches and the Curses of Posterity, by publickly declaring to all the World, that altho' in the constant Course of my Ministry, I have never failed, on proper Occasions, to recommend, urge, and insist upon, the loving, honouring, and the reverencing
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the Prince's Person, and holding it, according to the Laws, inviolable and sacred, and paying all Obedience and Submission to the Laws, tho' never so hard and inconvenient to private People : Yet did I never think myself at Liberty, or authorized, to tell the People, that either Christ, St. Peter, or St. Paul, or any other holy Writer, had, by any Doctrine delivered by them, subverted the Laws and Constitutions of the Country, in which they lived ; or put them in a worse Condition, with respect to their civil Liberties, than they would have been, had they not been Christians. I ever thought it a most impious Blasphemy against that Holy Religion, to father any thing upon it, that might encourage Tyranny, Oppression, or Injustice, in a Prince ; or that easily tended to make a free, and happy People, Slaves, and miserable. No: People may make themselves as wretched as they will ; but let not God be called into that wicked Party. When Force, and Violence, and hard Necessity, have brought the Yoke of Servitude upon a People's Neck, Religion will supply them with a patient and submissive Spirit under it, 'till they can innocently shake it off : But certainly Religion never puts it on. This always was, and this at present is, my Judgment of these Matters : And I would be transmitted to Posterity (for the little Share of Time such Names as mine can live) under the Character of one who loved his Country, and would be thought a good Englishman, as well as a good Clergyman.

This Character I thought would be transmitted, by the following Sermons, which were made for, and preached in a private Audience, when I could think of nothing else but doing my Duty on the Occasions that were then offered by God's Providence, without any Manner of Design of making them publick: And, for
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that Reason, I give them now, as they were then delivered. By which I hope to satisfy those People who have objected a Change of Principles to Me, as if I were not now the same Man I formerly was. I never had but one Opinion of these Matters; and that I think is so reasonable and well grounded, that I believe I never can have any other.

Another Reason of my publishing these Sermons, at this time, is, that I have a Mind to do my self some Honour, by doing what Honour I could to the Memory of two most excellent Princes, and who have very highly deserved at the Hands of all the People of these Dominions, who have any true Value for the Protestant Religion and the Constitution of the English Government, of which they were the great Deliverers, and Defenders. I have lived to see their illustrious Names very rudely handled, and the great Benefits they did this Nation, treated slightly and contemptuously. I have lived to see our Deliverance from Arbitrary Power, and Popery, traduced and vilified by some who formerly thought it was their greatest Merit, and made it Part of their Boast and Glory, to have had a little Hand and Share in bringing it about: And others who, without it, must have lived in Exile, Poverty, and Misery, meanly disclaiming it, and using ill the Glorious Instrument thereof. Who could expect such a Requital of such Merit? I have, I own it, an Ambition of exempting my self from the Number of unthankful People. And as I loved and honoured those great Princes living, and lamented over them when dead, so I would gladly raise them up a Monument of Praise, as lasting as any Thing of mine can be; and I choose to do it at this Time, when it is so unsashionable a Thing to speak honourably of them.

The Sermon that was preached upon the Duke of Gloucester's Death, was printed quickly after, and is now, because the Subject was so suitable, joyned to the others. The Loss of that most promising and hopeful Prince was, at that Time, I saw, unspeakably great; and many Accidents since have convinced us, that it could not have been over-valued. That precious Life, had it pleased God to have prolonged it to the usual Space, had saved us many Fears, and Jealousies, and dark Distrusts, and prevented many Alarms, that have long kept us, and will keep us still, waking and uneasy. Nothing remained to comfort and support us, under this heavy Stroke, but the Necessity it brought the King and Nation under, of settling the Succession in the House of HANOVER, and giving it an Hereditary Right, by ACT of Parliament, as long as it continues Protestant. So much Good did God, in his merciful Providence, produce from a Misfortune, which we could never otherwise have sufficiently deplored.

The fourth Sermon was preached upon the Queen's Accession to the Throne, and in the first Year in which that Day was solemnly observed (for by some Accident or other, it had been over-looked the Year before) and every one will see, without the Date of it, that it was preached very early in this Reign, since I was able only to promise and presage its future Glories and Successes, from the good Appearances of Things, and the happy Turn our Affairs began to take; and could not then count up the Victories and Triumphs that, for seven Years after, made it, in the Prophets Language, a Name, and a Praise among all the People of the Earth. Never did seven such Years together pass over the Head of any English Monarch, nor cover it with so much Honour: The Crown and
Sceptre

Sceptre seemed to be the Queen's least Ornaments. Those, other Princes wore in common with her : And Her great Personal Virtues were the same before, and since. But such was the Fame of Her Administration of Affairs at home ; such was the Reputation of Her Wisdom and Felicity in choosing Ministers ; and such was then esteemed their Faithfulness and Zeal, their Diligence and great Abilities in executing Her Commands : To such a Height of military Glory did Her Great General and Her Armies carry the British Name abroad : Such was the Harmony and Concord betwixt Her and Her Allies : And such was the Blessing of God upon all Her Councils and Undertakings, that I am as sure as History can make me, no Prince of Ours was ever yet so prosperous and successful, so loved, esteemed, and honoured, by their Subjects and their Friends, nor near so formidable to their Enemies. We were, as all the World imagined then, just entering on the Ways that promised to lead to such a Peace, as would have answered all the Prayers of our religious Queen, the Care and Vigilance of a most able Ministry, the Payments of a willing and obedient People, as well as all the glorious Toils and Hazards of the Soldiery ; when God, for our Sins, permitted the Spirit of Discord to go forth, and, by troubling sore the Camp, the City, and the Country, (and oh that it had altogether spared the Places sacred to his Worship!) to spoil, for a Time, this beautiful and pleasing Prospect ; and give us, in its Stead, I know not what---- Our Enemies will tell the rest with Pleasure. It will become me better to pray to God to restore us to the Power of obtaining such a Peace, as will be to his Glory, the Safety, Honour and the Welfare of the Queen and Her Dominions, and the general Satisfaction of all Her High and Mighty Allies.

MAY 2, 1712.

A

A SERMON

Preach'd on the

Death of *Q. Mary.*

At *St. Austins*, in 1694.

2 Chron. Chap. xxxv. Part of the 24th and 25th Verses.
*And all Judah and Jerusalem mourned for Josiah,
 and Jeremiah lamented for Josiah.*

THE Mourning for this good Prince was so great, so universal, and unfeign'd, that it became a Pattern to the future Times, and the Standard, as it were, for publick Sorrows ; infomuch that when the Spirit of God would describe the greatest Mourning, by the Prophet Zachariah, 12 Ch. after he has said---- *They shall mourn for him, as one mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his First-born.* As if this were yet too little, the Prophet adds in the 11th Verse, *In that Day, there shall be a great Mourning in Jerusalem, as the Mourning of Hadrach-*

on the Death of Q. Mary. 9

drimmon in the Valley of Megiddon, which was the Place where good Josiah received his Death's Wound. The Foundation of this is laid down in the Words of the Text, And all Judah and Jerusalem mourned for Josiah, and Jeremiah lamented for him. All in a Word, of whatsoever Place, City or Country, State and Quality, that either lov'd their Nation or Religion, mourned for Josiah. Josiah was the good Son of a very bad Father, a young and vain Creature, that sold himself to Wickedness, that sacrificed to all the carved Images, and trespassed more and more, and was cut off untimely by his own Servants, whose Death was indeed most justly revenged by the People of the Land, but not lamented. Josiah, contrary to all this, while he was yet young, began to seek after the God of David his Father (not of his Father Amon) and did that which was right in the Sight of the Lord, and declined neither to the right Hand nor to the left; He destroyed Idolatry, and took Order for the repairing of the Temple of God. The King also stood in his Place, and made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments and his Testimonies and his Statutes with all his Heart and with all his Soul, to perform the Words of the Covenant which are written in the Book. And least his own Example should not be of Influence enough, he us'd his Regal Power, and caused all that were present at Jerusalem and Benjamin to stand to it. And the Inhabitants of Jerusalem did according to the Covenant of God, the God of their Fathers. And Josiah took away all the Abominations out of all the Countries, that pertained to the Children of Israel, and made all that were present in Israel, to serve, even to serve the Lord their God.
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And all his Days they departed not from following the Lord the God of their Fathers. These were the good things Josiah did; he was exceeding virtuous and religious himself, and he endeavour'd, not only by Example, but by his Power and Authority, to make his People and Subjects so also. This mov'd them so unfeignedly and universally to mourn his Loss: But this was not all, for the People knew that God had threatned dreadful Evils to all the Nation, and respited them only for Josiah's Sake. Behold, saith the Lord, I will gather thee to thy Fathers, and thou shalt be gathered to thy Grave in Peace, neither shall thine Eyes see all the Evil that I will bring upon this Place, and upon the Inhabitants of the same. And knowing this, they could not choose but be concern'd exceedingly for his Death. They were greatly blest'd and benefited by his Life, and were like to suffer greatly by his Death. No Wonder therefore, if Jerusalem and Judah, Jeremiah, and all good People, mourned and lamented for Josiah. A good King is of inestimable Value: And the Truth of it is, these poor People had had so many bad, or at least indifferent ones, that a worser Prince by a great deal than Josiah, would have made a good Figure, and have been both belov'd whilst living, and bewail'd when dead. For it was with Judah, as it is with other Nations; such as the King is, such will, generally, the People be. Under an idolatrous Prince, the People usually inclin'd to be idolatrous; and when a Prince did *that which was right in the Sight of the Lord*, the People generally conform'd and did the same. This shews, of what Advantage and Importance 'tis, to have a virtuous and religious Prince upon the Throne. It is, in

in a Manner, crowning Virtue and Religion with him; for they will also reign as well as he. Even they who are truly good and virtuous upon Principles, and would be so, in Spite of all Discouragement, of Custom, and Example, of Scorn, Dishonour, and, it may be, to their great Loss, even these, are better'd by a good Example from above; they prosecute their good Designs, they continue in their virtuous Courses, with much more Joy, more Heart and Life, when so encourag'd. The Cold, the Lukewarm and Indifferent, are heated often, by a great Example, into a generous Emulation, and rise up to a Pitch above themselves. Even they who are by Inclination wicked, rude, and irreligious, do yet learn Decency, Civility, and some good Manners, from a great Example. The Countenance that Piety and good Morality find from great Superiours, restrains a great many brutal Outrages that would be offered to them both, by vile Inferiours, and keeps some Men from impudent and scandalous Offences; so that the Face of Honesty and Goodness is kept up, where there is nothing of the Substance left; which good Appearance is not wholly useless. No one can say (I doubt) that a good Example is of equal Power and Influence with a bad one, for the Corruption of our Heart is great, and stronger are our Inclinations to Evil than Good, and it is easier much to dissemble being virtuous and religious, than to be truly such; but a good Example does not want much of the Power and Influence of a bad one, as to Mens external and publick Behaviour; They will be as careful to *appear* religious (if Religion be encourag'd by the Example and publick Practice of the

the Prince) as they would be ready to be indeed wicked, were the Prince so, and would encourage them to follow him. So that next to the being truly virtuous and religious, it were for the Good of a Nation, that a Prince would outwardly at least *appear* so, even for Example's Sake, and I mean his own Good as well as that of his People, even the Prosperity of his Affairs. And if the very Countenance, and Face of Virtue, and Religion be of such Use, what would the Truth and Substance of them do? It is on this Account, I think, that we are bid so often to make Prayers and Supplications for Kings and Governours, the Welfare of the World depends so much in general on their Virtue and Goodness. It is not for a Compliment of Honour, nor for their Sakes alone, that we are bid to pray continually, that God would *so replenish our Princes with the Grace of his holy Spirit, that they may always incline to his Will, and walk in his Way; that he would endue them plentifully with his heavenly Gifts, and enrich them with his Grace.* It is not for their Sakes only, but for our own also, that we thus pray. For it is by these his Gifts and Graces, we hope they will be enabled to make both themselves and us happy; that under them we may lead our Lives in all Godliness, and Honesty, in Peace and Quiet. And what a fearful Condition are the People in, when they to whom they are entrusted, have not the Fear of God before them? When they who are ordain'd of God to be a Terror to evil Works, are a Terror to the Good? When they who by Appointment are the Ministers of God to us for Good, and Revengers to execute Wrath upon him that doeth Evil, and are ordain'd of God to attend

attend continually upon this very thing, shall think of nothing less, but give themselves to all Injustice, Violence, and Oppression, and live as if the World of Subjects were their Slaves, and were not to be treated with Humanity and Equity? As if they utterly forgot, or rather never had thought upon, the very End of their Institution and Appointment, which is the Preservation of the World in Peace and Order, for *they are sent, saith St. Peter, 1. 2, 14. for the Punishment of evil Doers, and for the Praise of them that do well.* It is undoubtedly, a heavy thing for People to fall into such Hands of Wickedness: To be govern'd by such Princes, as know not why they are the Princes of such a People, but because they were born of Princely Parents; and know no other use of Wealth and Power, but living vainly and luxuriously, and tyrannizing over innocent and quiet People: Such Princes do but ill resemble God, whose Ministers and Vicegerents they are on Earth; for he appoints them for the best of Ends and Purposes, the Good of their respective People; and when they leave considering and consulting that, they forget the principal End of God's Ordinance and Institution of Government. It is the greatest Praise and Honour we can pay to a religious, just, and virtuous Prince, to represent how odious both to God and all good Men, how mischievous to Mankind, and how destructive of the End of Government, a wicked and ungodly Prince is; for one is the Foil to the other, and sets him off with all Advantage; He is, as it were, the guardian Angel of his Kingdom, still watching over it for Good, and still defending it from Mischief; whereas the other is but as an evil

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Spirit,

Spirit, powerful only to do Mischief, and doing it, most commonly, where he should do most Good, to innocent and honest People. The Consideration of these evil Governours, cannot chuse but raise the Character and Value of good ones; and by the universal and unfeigned Mourning for *Josiah*, we may conclude, without all Doubt or Scruple, that he was a good King, as well as a good Jew, that he was just and faithful to his Charge, a Lover of his Nation, and a true Father of his People, as well as a devout religious Worshipper of God, and zealous for his Honour. For though whilst Princes live, and are in Power, the People are restrain'd by Fear, and Penal Laws (and that exceeding reasonably and justly) from speaking Evil of them; from outwardly expressing either their Hatred or Contempt of wicked and unrighteous Governours; although (I say) they are with-held from this (which would indeed destroy and put an End to all good Government) whilst Princes are alive, and well, yet when they come to die (as die they will, and fall like other Men) then is it utterly impossible to keep the Tongues of People in, or hinder them from shewing what they thought before: they will dissemble then no longer; Death equals them in this as well as other Respects, with every Body else; Men freely say their Minds of them, and give them Fame and Reputation as they think they have deserv'd. And I believe there is no certainer Indication of the Justice or Violence of a Reign past, than the Concern that is shewn at the Prince's Death, not by the external Garb and Fashion, the Colour, and Solemnity of Pace, and Countenance, but by the Voice and Sorrows of the People, which never will be universal and unfeign'd, but when

when there is a true Occasion offer'd them, when they have lost a true Friend, a just, affectionate, and careful Governour. Such, I believe, there is no Doubt, but that the universal Mourning for *Josiah*, shewed him to be : when *Judah*, and *Jerusalem*, and *Jeremiah* lamented for him, it will amply prove he was a good Prince, and one that studied much the Welfare of the Nation, and the City, as well as that he laid the Interests of Religion and God's Service and the Prophet, closely to his Heart ; and this will also help to prove he was a good King. For there is nothing like Religion and the Fear of God, that makes Men careful of advancing and procuring the general Good and Benefit of Mankind ; nothing inclines Men to consider more the Ends they are design'd to answer and fulfill ; nothing disposes them better to Justice and Mercy, to Temperance and Moderation, and all good Qualities that help to make good Governours. Religion does not always make Men wise with the Wisdom of this World, but yet Religion sets Men upon getting as much of that as they find necessary to the well discharging of their several Duties, and is consistent with Religion ; and more than that will never be necessary ; Religion will not make a King, nor suffer him to be, sloathful and neglectful of the Means and Methods that are just and fit to procure the Advantage of his People. Religion will not barely permit, but it will excite him to such prudent and discreet Management as will suffice to make himself and People happy. As for that crafty Over-reach, that extraordinary Refinement upon Politicks, that Readiness of promising every thing that is demanded,

and that Easiness of breaking all the Bonds and Oaths that tye Society, and keep this World in Peace and Order, I own Religion is an Enemy to this, and will not let a Prince engage in any such ungodly Wisdom. But few, if any, are the Kings that have miscarried through the Tenderness of being false to God or Man; of doing Violence to common Honesty, and Justice and Religion. This wicked Wisdom of this wicked World, has sometimes served a present Turn, it has sometimes deliver'd from a present, or impendent Mischief, and gained sometimes a wanted and desir'd Advantage. But this is for the present only: It does not serve them long; a little Time discovers the Deceit; and the rest of the World are but thereby the more alarm'd, and caution'd into a Jealousy and Watchfulness against them. It is with Princes, as with private Men; one may deceive another, by Pretences of Sincerity and Truth, by fair and specious Promises, and by Appearance of great Honesty and Justice; he may deceive his Neighbour, credulous, and open-hearted, to his great Damage, it may be, his Undoing. But after all, this is not Wisdom, this is but a Fetch for the present, this Skill will fail him, in the next Experiment; all that have heard of his Dexterity, will shun the dealing with him; and apprehend themselves unsafe in such Man's Company, or they will treat with him with so much Watchfulness, such Sharpness and Suspicion, that he shall find himself discovered and laid open, unable to procure the Advantages he otherwise might reasonably have looked for, and be counted as a common Enemy. It is no otherwise (as far as such as we can see) with Kings
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and Princes: They who have shewn themselves unjust and violent, faithless and perjur'd once, are never trusted more, without Security and Pledge; they are look'd upon as always ready to do what they have once done; and therefore all their Neighbours grow suspicious, deal with them constantly as if they were designing nought but Mischief, endeavouring to deprive them of the Power of doing it, whole Will they think is always bent that Way, and nothing wanting but the Opportunity. So that upon the Whole, a just, a virtuous and religious Prince, is like to find much better Terms, be better trusted and believ'd by all his Neighbours, in Confidence of such his Probity and Honour, than others, that have falsified their Faith, upon the most tremendous Oaths, on the most sacred solemn Ties and Obligations, by which a Man can bind his Soul, altho' he also give up cautionary Pledges with them; so advantageous a Thing is the very Reputation of Justice and Religion in a Prince. And therefore it is very rarely seen, that undissembled Virtue and Religion in a King, is not of great Advantage also to the People; by influencing him to Care and Tenderness, to Justice and to Mercy, and by reminding him, that he must also give Account to God, how well or ill he hath discharged his Duty. *Be wise now therefore O ye Kings, and be instructed ye that are Judges of the Earth, says the Psalmist 2. 10. and that they might not be to seek, what Wisdom and Instruction here is meant, he bids them, 11. Serve the Lord with Fear. For the Fear of the Lord is truly Wisdom, and to depart from Evil is Understanding, as well, or rather more in Kings, than*

other Men ; because their being Good, is of such infinite Concern to all the World. The thing I have been shewing you, is this, that *Josiah* was, in all Probability, a good, a just and virtuous Prince, as well as a religious one ; and tho' it is not so express'd, yet being so remarkably religious, I could not help concluding he was therefore just and virtuous ; because Religion and the Fear of God do so naturally, and almost necessarily, excite Men to the Practice of those, and all other Virtues, that are requisite to the full and due Discharge of all their several Obligations to Mankind ; and from that universal and unfeign'd Sorrow and Concern shewed by the Nation at his Death. The Loss of this good Prince was also made much heavier, by the Consideration of the Rarity and Scarcity of good Princes ; *Judah* indeed fared better in this Point than *Israel*, much ; but *Judah* had but little Cause of boasting. *Augustus*, it is said, design'd *Tiberius* for his Successor, that all the World might want him, and lament his Death ; which they both did, and had great Cause to do, for many Years. It is a sharp Reproach to any present Age, to hear Men call for, and commend the former. This Mischief even good Princes do occasionally ; by blessing so their own, they make the Times to come less tollerable. This also 'tis that gives them a second Fame and Reputation ; this makes their Loss so great and heavy. All Sorrows (if we mark it) both begin and end at home in Self-Love : All our Concern proceeds from apprehending a Loss of something Good, or from Fear of something Evil ; and Good and Evil to our selves, tho' may be, at some Distance, for our Posterity, is also part of
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our-selves. In the Instance before us, it is evident that the fearful Consideration of the Evils to come, threatened from God by *Huldah* the Prophetess, and respited alone for good *Josiah's* Sake, must needs increase their Sorrow for his Death; they lost the Pledge of their Security and Preservation in him: Upon his single Life hung all their Hopes of Safety. How strong a Motive should this be, to make and keep a Prince just, virtuous, and religious, when for the Sake of such, God will suspend at least, sometimes remove, his Judgments justly threatned to a wicked People? And how great Reason does this afford to People, to wish, and pray, their Kings may be just such as God describes them; 2 Sam. 23. 3. *The God of Israel said, the Rock of Israel spake to me, He that ruleth over Men, must be just, ruling in the Fear of God.* And how great Cause of Sorrow and Lamenting, does the Loss of such a Prince afford? And I believe it will be no ill Guess, nor far from Truth, to think the Spirit of God recorded, by the Author of these Books, the solemn and the general Mourning of the Land and its Inhabitants, for this good King, with some Design of provoking other Kings to imitate his good Qualities. I am sure it is a Use that they should make of such a memorable Passage. For besides the great Advantages (that I have mention'd) which both themselves and Subjects reap from their being good and virtuous and religious, it is also the readiest and the surest Way to Fame and Immortality of Honour here in this World. And this is a Consideration that, more or less, prevails with all Princes. And indeed, they have such a Share of Fame, among Posterity,

Posterity, that they ought to take good Heed what Kind of Fame it is. For after such a Number of Years are past, and Men forget Particulars, the general Good or Evil of the Times they liv'd in, mark their Reigns for Good or Evil; and Men, to ease their Memories, call them the Happy or Unhappy Reigns of such and such Kings. Now nothing gives, nothing establishes a better Reputation to a Prince, than Justice, Virtue, and Religion. Great Victories, and glorious Triumphs over conquer'd Nations, give the Life of Fame; but this is a Fame Men make Exceptions to; Posterity will call in Question these Proceedings; the conquer'd Nations call them Tyrannies, and Usurpations, unjust Invasions, mighty Robberies, and Princely Villanies; there will be still disputing about the Fame and Reputation of these great Names, and still the just, the quiet, the sober, and the unambitious Part of Mankind will be inclined to pity the Distressed; and to condemn the bold Disturbers of the Quiet and Repose of Kingdoms. Whereas the Fame of being just, and virtuous, and religious, is assented to by all; is undisputed, forwarded, increased, admired, and loved by every one; it gains all Parties, makes Amends for great Miscarriages, is talked of, and remembred with Delight and Satisfaction. The Way to the Temple of Honour, lay, of old, through the Temple of Virtue; and so I believe and hope it will always do: The Fame of being virtuous and religious, as it is better grounded, so it is surer, and will last much longer, than that of being any thing besides, and is much easier to be purchased. This Princes would do well to think on; as they
desire

desire to be delivered to Posterity, so they must e'en behave themselves to the present Age they live in : For however ready People are to flatter and applaud the Acts of *living Kings*, yet few regard *the Dead* ; or are afraid to speak the Truth of such as neither can reward nor punish. This is a Use that Kings may make of this so general undissembled Sorrow for the Death of a good and godly King, recorded so particularly in holy Scriptures ; who, since they are ambitious generally of a *good Fame*, as well as *great*, may find the readiest and the nearest Way to it, lies by Justice, Virtue, and Religion.-----I have been, all this while describing a Prince of extraordinary Qualities, one that set out exceeding early in the Ways of Goodness, and held that Course to his Life's End ; one that destroyed the Worship of carved Images, and took great Care to repair the Temple of the true God ; one that redeemed the Law, and restor'd it to its old Dominion ; that made a Covenant with God, himself, to live as became a good Prince, and one that us'd his Regal Authority to cause his Servants and Subjects to do the like, if his Example wrought not with them : And one, that when he died, was universally and most unfeignedly lamented by all *Judah* and *Jerusalem*, and *Jeremiah* ; by all the City, all the Country, and by the Prophets of the Lord. And, I believe, I am prevented in the Application, by almost every one that hears me. The Parallel is so exact, that whilst I have been talking of *Josiah*, I know you have been thinking of *the QUEEN*. *Edward* the VI. has been most generally call'd the *good Josiah*. And there was indeed a great Resemblance betwixt them.

them for the Years that *Edward* liv'd. But he died betimes : And there is great Difference betwixt a very promising and hopeful Prince of Sixteen, and one that liv'd to a mature Age with the free Exercise of Regal Power. And besides, his Innocence, his sweet and easie Temper, became a Prey to a most sacrilegious and rapacious Generation of Men, which in some Measure help'd to mitigate the Universal Sorrow that his Death occasioned ; altho' that fatal Breach let in a Sea of Blood and Misery upon this poor Kingdom, and gave it such a Taste of the severe Vengeance that a superstitious Worship of God returning home in Triumph, from a six Years Exile and Ejectment, both required and took, that I heartily hope it never will forget. But there is a more exact Conformity betwixt *Josiah*, and the present Subject of our Sorrows, than any Prince besides we have ever had. Her Heart, like his, was early set to seek God ; and we have seen in Her, the Truth of what that God tells us, that *they who seek him early, find him*. For she has never yet deceived the Hopes that a severely virtuous and religious Education gave us ; nor once occasioned a suspicious Fear in any of her Friends. But on the contrary, shone out, continually, a fair and great Example to the whole Nation, of a most firm, sincere, and unaffected Piety towards God. Nor was she satisfied to do her Duty single and alone, but, as the Mistress of a large and numerous Family, took Care that all who any ways depended on her, should worship God, as well as she her self ; She did not only give them her Example, and Opportunity of Place and Time, but laid Restraint upon them, us'd her Authority

riety and Power to make them at least appear, as frequent at, and serious in Devotions, as they truly ought to be. She took away the Scandal and Reproach that long had lain upon the Court, the Want of good Example in a Prince. I should be loath to raise her Character at any one's Expence or Cost: Besides, Her Virtue and Devotion stand in Need of no Advantage, by Comparison. I dare not think that such Degrees of Goodness are so absolutely necessary to every private Christian, much less to every Prince, that without them, they may not be, through God's Mercy, both good and happy People. And therefore I have no Design to represent her otherwise than imitable by every private Christian. I am not inclin'd to say one Word, but what I think you all believe before-hand. The Place we stand in, and the Men we are, forbid us to *invent*, or speak Uncertainties, or any thing that will not some Ways tend to Edification. Nor is there Need of any thing besides; for we are able, with good Assurance, to present to all her People, a young, a beautiful, and powerful Queen, a perfect Pattern for their Imitation, in all that is exactly virtuous or religious. Her Station was so much malign'd, that, hearing nothing of this Head, from the most scrupulously Curious nice Observers of her Life, we ought in Reason to conclude her truly holy and unblamable to all the World; and God alone can see into the Heart. The External of a Man, is only known to Man, and that alone can be propos'd to Imitation. And therefore, e'er I leave this Head, I wish I might effectually recommend her publick outward Carriage in the House of God, to all this Audience,
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and especially to those of her own Sex. It was so decent, unaffectedly devout, so grave, so serious, and compos'd, that it is fit for every one to think on, and to reform that light and gay Behaviour that is much too common in these Places. She knew the Eyes of all were oft intent upon her, and therefore took all Heed to give a good Example; but knew moreover she her self was more immediately in God's Presence, and therefore so behav'd her self, as best becomes an humble Suppliant, before the Throne of his adorable all-powerful Majesty. These things become us to commend, because they are so fit for private Imitation; frequent Attendance upon God's Service, and a religious grave Deportment there, are Duties by Command; and 'tis not much to hope they may be greatly promoted by so extraordinary an Example. But these, and a great many more good Qualities that I may not now concern my self, or you withal, shew us how great and universal our Loss is; and greater yet is like to be, if we will make no use of her Example, *for then we have lost her quite.* The Imitation of the commendable Qualities of the Dead, is all the Advantage that the living ones can make of them: And 'tis but common Wisdom to provide and see, that they do not leave us Sorrow and Affliction only, when they have done their best to leave us Virtue and Religion also, if we will pursue them in their Steps. But here I hope the Parallel will end, and that our Sorrows have but one Foundation; whereas the Sorrows of the Jews had two, and the latter very dreadful. *Josiah* was an excellently virtuous and religious Prince, and did a World of Good while he liv'd

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which ended with him: The Remembrance of this, might well occasion great and universal Mourning for him; the Death of a good and godly Prince is an inestimable Loss, and inexpressible. But then his Death let in a World of Misery, it let in old Idolatry and fearful Superstition, it let in a most woeful Destruction of the City, and a long and sad Captivity of the People. This frightful Prospect both the Prophet and the People had, and knew that God had spared them whilst *Josiah* liv'd, but then resolv'd to execute his Vengeance to the full; this made his Life so dear and valuable, and this occasion'd him when dead, to be lamented with such Bitterness and Anguish. Here we are full of Hope the Parallel will break off and fail. Our Prospect forward is not, God be praised, so black and dreadful. Our Sorrows are as just and due for what is lost and gone, as those of *Judah* and *Jerusalem*, but not our Fears for what we have in View. We are not so bewildred and entangled yet in our Affairs, but we can see our Way out, though obscurely and by a glimmering Light, if we provoke not God to strike us deeper. Our Case is hazardous enough to give us Fears, not faint, nor very distant, nor uncertain; but strong and reasonable, and near enough to make us careful, diligent, and watchful, to set us upon thinking, and providing against threatned Evils; but most especially to stir us up to Union and Agreement, to settle Peace and Quietness at home, that we may have but one thing to attend to, one Danger to eschew, and to provide against, namely, *the common Enemy*; who, without Question, makes Account to improve the sad Occasion of our Mourning, to his Advantage,

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and our utter Ruin. But let us shew him we are fully sensible our Loss is great enough, without any Augmentation he shall make ; and that we will not help him, as he hopes, by our Divisions, to make our selves more miserable, than we now are, or need to be. God does not, that we know, intend our Ruin, but Amendment ; we still have Pledges of his Love remaining with us ; and therefore have no Cause to doubt his farther Favours ; if we will set about deserving them. All we have therefore left to do, is to humble our selves under the mighty Hand of God, to deprecate his farther Anger and Displeasure, to make the Use that he intends by this Infliction, to call to Mind our evil Ways, our Sins, and Provocations, to repent us truly and sincerely of them, and shew we do so, by our leaving them, and taking up with better things for the Time to come, and to implore the Assistance of his Grace to put these good Designs in Execution.

A SER-

A
SERMON
ON THE

Death of the most hopeful Prince
William D. of Gloucester :

On *Psalms* cxlvi. Vers. 3, 4, 5.

O put not your Trust in Princes, nor in any Child of Man, for there is no Help in them.

For when the Breath of Man goeth forth, he shall turn again to his Earth, and then all his Thoughts perish: Blessed is he that hath the God of Jacob for his Help, and whose Hope is in the Lord his God.

WE know not who it was, that compos'd this *Psalms*, nor what it was that occasion'd it. But the Providence of God furnishes all People, with Occasions more than enow, of applying these Words, to themselves, but too too pertinently. It hath furnish'd Us, with one, not many Years ago, so very proper, that it gives fresh and lively Pain, to every one that remembers it, with half the Consideration it deserves. It furnishes us now with another, of which no living Man, perhaps, can see the Consequence at full, but every one can see enough to drive him to Sorrow and Amazement, and cause him to say, with the Psalmist,

Psalmist, *The Lord is King, the Earth may be glad thereof, yea the Multitude of the Isles may be glad thereof*: Glad, that their Affairs are in the Hands of him, who *has all Power, and is all Wisdom, and all Goodness*; who bringeth Light out of Darkness, Good out of Evil, and can turn every thing to their Advantage, who serve him truly.

Whether it were, that the Psalmist here directs himself against the common Inclination of Men, which is, to build great Hopes upon the Promises of Princes and great Men, and rather to depend on them, than on God above, who keepeth his Promise for ever; or whether the Death of some great Prince, had given the Jews, in their Captivity, some mighty Disappointment; whatever it was, that occasion'd the composing of this Psalm, 'tis plain the Words of the Text advise us, *First, Not to put our Trust in Princes, nor any Child of Man*: And that for this Reason, *There is no Help in them, because when the Breath of Man goeth forth, he shall turn again to his Earth, and all his Thoughts perish*. Secondly, They direct us where we are to place our Trust and Confidence, and that is in God; *Blessed is he that hath the God of Jacob for his Help, and whose Hope is in the Lord his God*.

I. Of the Persons in whom we are not to place our Trust and Confidence, and they are *Princes*; *Put not your Trust in Princes, i. e. in no Body, no Child of Man*; for if you might in any Body, you might in *them*, because they have most Power, and more Opportunities, of answering to your Confidence, than any Men besides. I see no Reason to think that any thing is here said to the Disparagement of Princes, as tho' they were to be trusted less, than other Men, for

Falshood

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Falshood or Forgetfulness of Promises; and therefore to *trust*, is not here put for *believing*; But they are rather here consider'd, as the faith-fullest, as well as the most powerful Managers of humane Affairs, of the best Intentions, as well as greatest Abilities, both to design and execute great Matters? and yet, not to be entirely depend-
ed on, for other Reasons. 'Tis much the same that is express'd in *Psalm cxviii.* 8, 9. *It is better to trust in the Lord, than to put any Confidence in Man. It is better to trust in the Lord, than to put any Confidence in Princes, i. e.* the chiefest and the best of Men: And the Reason here assign'd, why they are not so to be trusted and depended on, namely, because they are so subject to Death, delivers them from all Suspicion of Blame. To put our Trust therefore in Princes, does, in this Place, signify, to think the Settlement of their Affairs so strong and sure, that nothing can disturb them; to trust so to the Wisdom of their Management, their Valour and their Might, their good Intentions, and their great Abilities, as to be quite secure, and to suspect no Change, can happen; it either signifies this Confidence, which is innocent, tho' inconsiderate; or this Confidence with Impiety, trusting in the Arm of Flesh alone, and vaunting with the foolish Man, who saith in his Heart, *Tush, I shall never be moved, no Harm shall happen to me.* If the Trust that is here dissuaded from, be contrary to, or exclusive of, that Trust we always ought to put in God, then to be sure it is condemn'd, and sinful; but if it be only a weak and groundless Trust, then there is less Offence than Folly in it, and the heavy Disappointments it must needs

meet, will punish it sufficiently. Sometimes we see a Prince truly noble, just, and merciful, wise and brave, a Father of his Country, a Lover of his People, careful of all their Interests and their Honour, and born, as it were, to the Good of Mankind: It would be impossible not to put great Confidence in such a Prince, and to hope a Nation will be happy under such Administration, whilst he lives; this Sort of Trust is reasonable, because it is built upon so good Ground. Another Time, we see a Prince of beauteous Aspect, lovely Disposition, inclin'd to Learning, Virtue, Piety, and full of all good Qualities; it would be Stupidity not to hope well of him, and to promise our selves a Harvest answerable to a Field of so fair Shew: Such Hope and Confidence as this, becomes us, as we are reasonable and considering Creatures; and it would be a kind of Ingratitude to God, from whom we acknowledge all these Gifts and Graces come, not to conceive such Hopes as such excellent Endowments promise. A Man must shut his Eyes on Providence, that will not make his Observations on what passes, and collect what is most reasonable and likely. For since God acts by reasonable Causes, and procures our Peace and Happiness by Instruments that are in Nature proper for that purpose, we owe it to him, to expect it from them where they are so promising. This is properly to trust in God; for to look for *Grapes from Thorns, or Figs from Thistles*, is to hope against Nature, and against Reason, and not to be excused by any Reverence we pretend to God, or Dependance on his Power, tho' he is truly able to produce those Fruits from those unnatural Stocks.

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Stocks. The Men of no Religion, and no Thought, are so intent upon these *second* Causes, that they see no *first*, nor will acknowledge any supreme Power, that over-looks and governs our Affairs, but governs them by Nature and by Reason: But they who trust to one, still in Subordination to the other, in constant Dependance on him, and always in his Power to change and suspend, as he sees fit, do truly put their Trust in God, even when they put their Trust in Princes. They look for Rest and security in Peace, where Kings are virtuous, wise, and watchful, and the People are at Unity; for Victory in War, where Generals are brave and wary, the Soldiers healthy, numerous, obedient, and courageous, and well paid, *i. e.* they promise to themselves the natural Effects of Wisdom, Strength, and Concord; but all from God, who is to bless these natural and these moral Causes. They look for plentiful Harvests, where the Fields are full and flourishing, but know, 'tis God that made them so, and he that is to bring them in. This Confidence he does himself raise in us, and therefore never is offended with it, because 'tis built upon the Confidence we have, that he will suffer things to go on orderly and naturally, unless we provoke him to change or suspend the common Course of them. And tho' our Disappointments are very great, and very many, yet might our Hopes and Expectations be very reasonable and just, and are not to be condemned, by an unhappy Issue. If our Trust in *Princes*, exclude not our Trust in *God*, we need not be afraid it will be faulty: Nor does the Psalmist here condemn such Trust, for its Impiety, but rather, (for the
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avoiding troublesome and heavy Disappointments) would dissuade us, from putting so much Trust in Princes, whose Lives are so uncertain, and look up to God more ardently and frequently, whose Mercy, and Goodness, like himself (they are himself) endure for ever. I think, it is a kind Advice, not to raise in our Minds, Hopes that are so easily defeated, and when defeated, so vexatious and afflicting. *Put not your Trust in Princes, nor in any Child of Man, for there is no Help in them.* There is no Help in Man, in many Cases; a thousand and ten thousand Evils befall us, wherein the Wisdom, Skill, the Riches, and the Strength of all Mankind, can give no Help, afford no Comfort. If we want Rain, or have too much of it, can all the World procure a Shower, or hinder it from falling? Can it procure a favourable Wind, or hinder a contrary one from blowing? Can it recover Health, where it is wanting, to the Good of Thousands; or restore a precious Life, that is, like *David's*, worth ten Thousand? The utmost of humane Power, for ought that appears, is but an Ability of doing huge Mischief; and the best of it, is an Ability of hindring one another from doing Mischief. But when we want Assistance, in most of our Extremities, oh how unable is this World to give it! The wisest, richest, and most powerful Men want Help themselves, and neither can afford it to themselves, nor others; there is indeed no Help in them. *For when the Breath of Man goeth forth, he shall return again to his Earth, and then all his Thoughts perish.* The very best is here suppos'd of the very ablest of them, that they may be full of good Intentions, form great and good Designs,

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Designs, have their Hearts wholly bent on honouring God, promoting Virtue, and profiting Mankind, seeking the Interest of their People, doing Justice. shewing Mercy, and imitating him, whose Ministers and Substitutes they are. Happy for them, that they are full of these Designs! No better Thoughts can possibly possess their Hearts, or employ their Hours; the King of Kings, the mighty Master of them all shall bless them, and reward them, whom he finds so doing. But this is, much too often, all they do; they form a Multitude of brave Designs, and live to effect but few! *I have said ye are Gods, but ye shall die like Men*, and this *they* find, and *we* find also. Poor Princes, poor People: They raise our Hopes, and they destroy them suddenly. We gather up all our Trust, and place it on their Lives; and in a Day or two, those Lives are spilt like Water on the Ground. They are, as the Prophet calls them, *the Breath of our Nostrils*: And Nations sometimes seem to live in them, and only to breathe their Breath; and yet *their Breath goeth forth*, like other Peoples Breath, and *they return again to their Earth*, (*their Earth as well as ours*) and then all *their Thoughts perish*, and all *our Thoughts* too, with them: But not our Thoughtfulness; that still survives, to trouble every wise considering Man. Our Thoughts are in this Place our Hopes, and they expire with the Breath of him who kindled them. His Thoughts, who rais'd our Thoughts, perish, and therefore ours must perish with them. Who can enough esteem those Lives, which by Experience, are found so useful to the World, to the securing its Tranquility and Happiness; or those who from
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their earliest Infancy, have promised all the Good that Men can look for, from the most virtuous towardsly Disposition, and whose precocious Advances, could not fail of giving us some jealous Fears, with our most lively Hopes! Who can enough esteem such Lives, if we consider these fine Qualities! and who can value them too little, or trust too little in them, who considers how soon *their Breath goeth forth, and they return again to Earth, and all their Thoughts perish!* What must we do in this Uncertainty? Our Affairs require a Life as durable as Brass, and the Laws of our Mortality will admit of none, but what is subject to a thousand certain, and a thousand accidental Evils, each of which may break us all to pieces. Let us do any thing in this Uncertainty, but blame the Providence of God, who hangs the Good of so much People, on so small a Thread: For, righteous are his Ways, and just his Government, whatever we may fear, whatever we endure.

But may I not, unblam'd, say with the Prophet, *Jerem. 12. 1.* (I know I say it with all Deference and Humility) *Righteous art Thou, O Lord, when I plead with thee, yet let me talk with Thee of thy Judgments?* When thou, in Mercy, turnedst away the Captivity of our Zion, we were like them that dream; when our Enemies were just upon us, *they stumbled and fell; then was our Mouth filled with Laughter, and our Tongue with Joy.* The greatest Enemies we had, could not forbear proclaiming, *The Lord had done great things for them.* We could not our selves, in Gratitude, forbear proclaiming; *The Lord had done great things for us already, whereof we rejoyce.*

Either

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Either to temper these Felicities, or punish our Ingratitude, Thou stopped'st up, for ever, the Breath of our Nostrils ; *The anointed of the Lord was taken away from us, of whom we said, under her Shadow, we shall live* (not among the Heathen, but at home) *in Plenty and Security.*

To shew thou didst intend but to correct, and not to give us over unto Death, thou didst, by unexpected Instruments, deliver the Life of the King from Fear of the Enemy, and from the Snare of the Hunter ; Thou savedst him from Destruction, and crownedst him with Mercy and loving Kindness ; and madest him Instrumental in procuring the Desire of all our Hearts, an honourable Peace ; the Opportunity of healing all our Wounds, recovering all our Losses, and making up the Breaches our intestine Foes, our foolish Discords, and ill-grounded Animosities had occasioned ; the Opportunity of settling our Affairs, and looking to the Ground we stood upon ; of putting them in such a Posture, that neither Enemies abroad, nor Enemies at home might give us any great Disturbance ; that the Religion of our Country, and its most antient, properest, and best-tempered Government, might be secured, against the Attempts and Machinations of its old inveterate Enemies, the Sons of Violence and Darkness, and from the Noisy Importunities of unexperienced, raw, new fangled Schematists, and Speculators. But contrary to this, the Spirit of Discord is gone out among us, and the sweet Hope of all the Kingdom, is in a Moment, snatch'd away from us ; e're we had Time to try to move thee, by our Prayers, or Time to apprehend a Stroke so painful and so mortal. Thy
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former Favours did not promise such Conclusion. But we will hold our Peace, since 'tis thy doing; We are much surer that thou may'st in Justice, thus chastise us for our Sins, than we could be that thou hadst so much Mercy for such Sinners, as we have, all our Lives, experienced from thee. Permit us never so long, to talk with thee of thy Judgments, yet must we still conclude, *Righteous art thou, O Lord, when we plead with thee.*

Such Losses, and such heavy Disappointments, needs must prove effectual Cures of all our Confidence in Princes. Never were Hopes more justly raised, nor placed more reasonably, than ours have been, upon two noble Objects; and yet six Years have quite defeated them, dried up our Springs, and almost desolated a Royal Tribe, one of the fairest and most fruitful in the World. How short is our Prospect now! In what a little Compass is our Kingly Family contain'd! Two precious Lives make up our whole Treasure!

The People of the *East*, we find in Scriptures, addressed to their Princes, with---*O King, live for ever.* 'Tis a vain Compliment to Men of Flesh and Blood, whose Breath goeth forth so suddenly, who dye like other Men, who return again to their Earth, and whose Thoughts all perish in a Moment; but if 'twere ever reasonable, our Case would call for it, and we would use it. May God enlarge these Borders! Build to these Princes a sure House! And bind up their Souls in the Bundle of Life! A long one here for our Sakes, and, for their own, an everlasting one, in Heaven!

II. Let us now withdraw from this uncomfortable Side. The Lives of Princes, are, it seems,
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like Lands of Darknes, where, every Step we make, is in Distrust and Fear: They give us little but Alarms, Defeats, and Disappointments. Let us seek a Country of more Light and Safety, where Hope dwells, and where we may abide with Confidence. *Blessed is he who hath the God of Jacob for his Help, and whose Hope is in the Lord his God.* This is a Life, and Will, and Power, we may depend upon; *Great is the Lord, and marvelous, worthy to be praised, there is no End of his Greatness. The Lord is good to all, and his tender Mercies are over all his Works. His Kingdom is an everlasting Kingdom, and his Dominion endureth throughout all Ages.* These are Foundations strong enough for all the Trust and Confidence a Heart can hold. He is of infinite Goodness to intend the Happiness of all his Creatures, of infinite Wisdom to know wherein it lies, and of infinite Power to effect his wise and good Designs towards us. Here, therefore, we may place our Trust, without any Fears or Disappointment: here we must fix our Hopes, for here we can only find our Help.

Were there not such a Power above, to overlook and govern Men, and their Affairs, what a Place of Misery and Confusion would this World be? What with the Certainty of natural Causes, working many sad Effects, tho' known before, yet unavoidable; what with the Multitude of fearful Accidents, never to be prevented nor foreseen; what with the Folly, Ignorance, Mistakes, the Malice and Perverseness, and the Rage of one another's Passions, how wretched a Thing would the Life of a Man be!

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The ways of God, I think, are to permit natural Causes to work their natural Effects, according to the Powers he hath endued them with; reserving to himself the Power of altering or suspending them, as he sees fit, and when he pleases; and to suffer Men to act as free Agents, having given them Reason, and reveal'd his Will to them, and laid down all sufficient Motives, to restrain them from what they know is Evil, and to encourage them to what is truly Good; reserving to himself, however, the Power of changing their Inclinations, directing them in their Designs, and influencing them all, as he sees fit. By which Means, neither the Certainty of natural Operations, nor the Freedom of Man's Will exclude his Government of Men and Nature, nor hinder us, from addressing to him, by *Prayer*, for what we want, and *Praise* for what we have received; both which would be in vain, were Nature not to be diverted from her Way, nor the Will of Man flexible, by some superiour over-ruling Power. Were Nature's Course unalterably fixt, and the Will of Men not to be moved, Prayer would be insignificant and useless. Were not Men at Liberty, in general, they could not be accountable for what they did, they could have neither Vice nor Virtue. Were not the Laws of Nature fixt, we could not live in any sort of Certainty, we could not undertake any thing, nor could have any Hope or Expectation of succeeding. But as it pleases God, to govern by these two known Rules, and to be still the Master of them both, there is all the Room that can be for our Endeavours, Care and Vigilance, our Virtue and our Studies, and all the Reason and Grounds for our
applying

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applying to him, our trusting in him, and Dependence upon him. Our Hope and Trust in God, must therefore be directed by these settled and established Rules of Providence. These are the known and standing Laws of his wise Government; the rest is Dispensation, Favour, Grace, and sometimes Miracle. Dispensation, Grace and Favour, we may innocently hope for, pray for, and expect. from his indulgent Goodness, where no established Law of Nature is subverted; but for a Miracle, 'tis much more reasonable to wish for, than expect, one in our Favour. We know that nothing is impossible with God, but yet our Hope is never equal to his Power; nor do we ever trust in him for any thing uncommon, without some Promise in particular. We know it is as possible for God to restore again the Dead to Life, as Health to a diseased Man; what is the Reason, then, that we do not importune him with our most earnest and united Prayers, to give us back that dear, inestimable Life we have so lately parted with, but that we think he signifies his Will and Pleasure to us, by the known stated Course of Nature, and know we have no Reason to look for Miracles? Death would not give us such Despair immediately, but that we Measure the Power of God, by the common Exercise of it, in the World. And so 'tis with putting our Trust in him; we can carry it no further than he gives us Leave, by his common Rules or by particular Promise. When therefore the Psalmist would invite us to hope in God, and put our Trust in him, he would not have us raise in our selves Expectations of Things strangely unusual and unlikely; nor to believe that God will do for us.

or bring to pass, whatever we expect or wish for, or what we think we want. But we may hope, and trust in him, for every Thing, that is in it self reasonable, and fit for him to give, and for us to receive.

Our Passions, often put us upon asking, what is not in it self very reasonable to expect; no matter, provided it be nothing wicked and forbidden, and nothing to the Prejudice and injury of any one else. Our Parents, and our Friends, live here, even beyond the common Term of humane Life, and we yet desire of God, they may continue longer with us, and we may hope that he will hear our Prayers: This does not seem very reasonable, when we consider the Life of Man, and call to Mind the Years that are past, and observe how it has always been with other People: But yet 'tis very innocent and lawful so to do; because we know of no set Term of Days, beyond which none shall pass; that is still in the Hands of God, and because the protracting of that Life, is to *us*, we think, of Use, and to no one's Wrong.

The Child is dying, there, of a malignant Fever, a Train, as it were of liquid Fire, is running through its Veins, and burning up the Life, that has been the Desire of I know not how many Years past, and the Hopes of I know not how many more to come; the Parents pray to God, in earnest, you may be sure, and put their Trust in him, and hope he will extinguish this unnatural Flame: and this they do, when Remedies are ineffectual, Physicians found of no Value, and every thing about them, bids them give it up for lost. The Thing they ask is lawful, the
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Time is not too late, the Work is not impossible in Nature, and God is the Master of all. The Event alone could declare, whether it were not fit for God to give this Life, or for the Parents to receive it. Their Confidence in God was well plac'd, although their Hopes and Desires were disappointed. If Reasons were to be sought for, in such Cases, out of, or beyond what natural Causes teach us, we may be sure that God denies us, with as much Reason as he gives us, what we ask. We must not therefore think our Hopes were wrong plac'd, and our Confidence in God ill grounded, and our Prayers in vain, because we receive not what we ask so earnestly : Because it is the Power and Goodness of God, which justifies our Hope and Trust in him, and which encourages us to pray ; and this his Power is not diminish'd by our Disappointment, nor is his Goodness the less, in his not granting what we thought (not *He*) convenient for us. It is impossible (as I have before said) to pray to God without believing him *kind* to intend our Good, *wise* to discern what is our Good, and *powerful* to procure it. These are the very Reasons of Prayer, and the Motives of addressing to God, for what we think we want : And these are the Foundations of all our Hope and Confidence in him. And yet these are the very Reasons, why our Prayers may not be heard, and our Hopes not answer'd, and yet God be still as merciful and well-intention'd towards us, as when he grants our Requests. We suppose him *good*, to intend our Happiness, he may therefore be good in withholding from us, what we think is good for us but is not. We suppose him to be *all-wise* ; and there-

fore refer it to him to chuse for us. How do we know he does not exercise his great Discernment, in refusing to us what *we* think is good for us, but what *he* knows is not? Shall we only think *he* judges right, when he judges as *we* judge, and measure out his Wisdom by our Affections and Desires? If we believe him wise enough to choole for us, the same Reason will shew him full as wise in his refusing what we ask of him; yes, and full as *kind* too, if we would believe *that* is good for us to have, which he gives, and that not good (all Things consider'd) which he withholds from us. But the Misfortune is, that we measure good by our own Affections and Desires; that is good, we think, which we seem to want, and to set our Hearts upon, and nothing else can satisfie.

Let your Father be Seventy Years of Age, and your Child Seven, the first a wise and virtuous Man, a Life that is necessary to you, and useful to the Commonwealth, and all that are about him; the other, as the rest of Children are, hopeful enough: If some Distemper put these two Lives into equal Danger, you will do what you can for both; and you will pray for them both, and trust in God for both their Healths and Safety: But both of them dye, and Nature swallows up the Concern for the Parent, in the Grief for the Child; and because the Bias of Affection is strongest on that Side, our Hope and Confidence seem more defeated, and our Prayers, we think, less heard, in the one Case, than the other. 'Tis plain we consider not the Usefulness of the aged Life (the Continuance of which was certainly the greater Good) in respect of the Dearness.

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Dearness of that little Life, which yet we could not tell what it might prove. These Things shew us, a little, that we are governed more by our Affections than our Reason; and that as they make us pray more earnestly, and hope more firmly, so they make our Disappointments much more heavy, and occasion us to think our Trust and Confidence in God were *deceiv'd*, when they were only *not answer'd* according to our Wishes. But wherein, then, stands the Blessedness of having God for our Help, and hoping in the Lord our God, if he will only help us in the Way of Nature, and we may only hope for what is reasonable and fit? Why, this is as much as any reasonable Man can look for, or desire. The utmost that a reasonable Creature can hope for, is to be favoured and succeeded by God in all his reasonable and honest Undertakings, by Means that are natural, and common to him with all the World. 'Tis a great Support to the Mind of Man, to believe himself under the Protection of a Power, that is able and ready to secure him, whilst he is acting reasonably and honestly; able to continue on the Course of Nature, in its established Settlement, by which Men live in good Hope, and Expectation of Success; by which they plow and sow, and hope to reap and gather in their Harvest; by which they study, labour, venture out to Sea, and hope to gain the Fruits of each, in its due Season: Able to prevent a great many mischievous Events; able to remove all Hindrance and Impediment in the Course of Nature; able to influence Peoples Minds, by diverting them from enterprizing Things that would do hurt to others; and by throwing little Occasions

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in their Way of doing good ; and able, by a thousand and ten thousand little undiscernible Means, to secure our Happiness, and prevent our Misery ; to turn the Accidents that look as if they would swallow us up in Ruine, into the Means of our Security and Preservation ; to dissipate those Clouds of Misfortunes that are ready to burst upon our Heads and over-whelm us, and give us Day again, with Calm, and Safety. I can't tell how a Man can live in such a World as this, with any Joy, that does not verily believe, and much depend upon the Providence of God ; and *that*, without expecting Miracles or Favours very much out of Course, but only looking for such as are consistent with his known Rules of Government. What should we do without this everlasting Source of Comforts, this powerful Refuge, under all Distresses ? How many sore Calamities, publick as well as private, do we fall into, out of which no humane Power or Wisdom can deliver us, nor shew us any Way out of ? And how must this perplex a Man, unless there were a Being above, kind and able, to have Recourse to ? Hope is the Food and Sustainance of the Mind, and Men will live a great while upon it, and all the while much easier, though in Misery ; whereas the same Afflictions, would without that Hope, oppress them quite, and drive them to Despair and Madness ; and this must often be the Case, were not the World and Men, and their Affairs, all in the Hands of God, and in his Government, who can do every thing, beyond what we are able to ask or think. And who would part with such a sure Foundation of Trust, and Hope, and Confidence, that is not
weary

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weary of his Life? Who would let go this Rock of Ages, for any thing else he can lay hold on, in this World? Oh may we never be forsaken by him! Yea rather, may we never first forsake him! The Life of Princes is a Mole of Sand; all the Stability of humane things, is the Stability of Wind and Water, changing their Face, shifting their Places every Moment; God alone abideth for ever, God alone is worthy of our Trust, and never will deceive it. 'Tis He alone who can extricate us out of all our Difficulties, wipe away all our Tears and Sorrows from our Hearts, deliver us from our Enemies, protract our Princes Lives, save us by Few as well as Many, give us no more Occasions of Complaint and Lamentation, and turn *even this* to our Advantage, give us the Spirit of Unity and Love of one another, of Wisdom to direct us in our publick Resolutions, and to improve under all the several Dispensations of his Providence, *Is any Rock, like our God? Who is so great a God as our God? Be thou exalted Lord in thine own Strength, so will we sing and praise thy Power.*

A SER.

A
S E R M O N

Preach'd at

St. Austins, in 1701.

UPON THE
Death of K. William.

2 Sam. Chap. 2d, Verse the 7th.

*Therefore now, let your Hands be strengthened, and
be ye valiant: For your Master Saul is dead; and
also the House of Judah have anointed me King
over them.*

THE Philistines having defeated Saul's Army,
and found the Bodies of him, and his three
Sons among the Slain, stripped them, and
used them ignominiously, cut off their Heads, e-
rected Trophies of their Armour, in their Ido's
Temple, and fastned their Bodies to the Walls of
Bethshan. The Sense of this huge Dishonour,
touch'd to the quick the brave and faithful Sub-
jects of *Jabesh-Gilead*. And all the valiant ones a-
rose,

on the Death of K. William. 47

rose, and went all Night, and took the Bodies from the Walls, and came to Jabesh, and burnt them there. And they took their Bones, and buried them under a Tree at Jabesh, and fasted seven Days. When David was come up to Hebron, after Saul's Death, in order to be crown'd King, as God had promised him, some body told him what the Men of Jabesh-Gilead had done, and that it was they who had buried Saul: With Purpose, perhaps, of exciting him to Jealousy and some Displeasure, against those, who, at the Peril of their Lives, had done their last and greatest Honours to the Person and Memory of their dead Prince, and to his Family, who was accounted David's greatest Enemy, and who indeed had used him very ill: Or (if these Arts are Strangers at the Courts of new Princes) perhaps with good Design of letting David see, how much it was worth his While to court the Service of Men so brave and faithful to their Lord both living and dead. With whatever Mind this Intimation was given, 'tis plain, that David took it right, and as became a generous and a noble Prince. He sent Messengers to the Men of Jabesh-Gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this Kindness unto your Lord, even unto Saul, and have buried him: And now the Lord shew Kindness and Truth unto you; and I also will requite you this Kindness, because ye have done this thing. There is nothing envious, nothing suspicious, in a truly great Mind. David, who knew the Obligation Saul had laid the Men of Jabesh-Gilead under, could not but be pleas'd to find the kind and dutiful Return they had made to him. That Prince had saved them when they were reduced to the greatest Straits

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Straits imaginable by the *Ammonites* ; when even their voluntary Submission to Servitude, would not be accepted, nor made the Foundation of a Covenant, unless they might thrust out all the right Eyes of the Men of *Jabesh-Gilead*, and lay it for a Reproach to all *Israel*. In this amazing Strait, *Saul* with an unexampled Zeal and Expedition, comes upon the *Ammonites*, destroys them quite, and saves the Men of *Jabesh-Gilead*. This great good Turn, was never, certainly, forgotten ; but best remembred now, in the great Extremity to which that Prince was reduced, and in which he was lost. And this it was, that pleased *David* so well, to see a People so grateful to their Prince who had saved them from Reproach, and Bondage, and great Misery, by an Action that might have been misconstrued by a Successor less generous than *David*, and at a Time when nothing but true Gratitude, and a right Sense of Honour, could have inspired them with such an Undertaking ; for the King, they serv'd, was now dead. A Prince that would be well serv'd, must needs like those who serv'd their Prince well ; and they who love Gratitude in others, know how to be grateful themselves. What could the Men of *Jabesh-Gilead* propose, but doing as became Men of great Honour, when he, for whom they expos'd themselves, was past rewarding and remembring all their Service ? But they remembred, lov'd, and honoured their Deliverer. One may compliment a dead Prince, when it will please the living one, with Interest and Design, and Hopes of finding his Account in it. But *David* was to be the Successor by God's Appointment ; a Man that was maligned and pursued

fued by *Saul*, to Outrage ; and therefore they could look for no Encouragement from thence, for all the Kindness they should shew to *Saul*, according to all Appearance. They could not therefore design to flatter, by this their noble Enterprize. Nothing but Gratitude and Honour could excite them to it. And those are Principles that will make Men act most worthily of themselves, and say and do what should be said and done, in Spite of all Discouragements, and all the poor Precautions, that Fear and Selfishness suggest. But they had to do, it seems, with a Prince of the finest Make and Temper possible, and of a Heart as truly generous, as themselves were brave and grateful to their Master. He gave their Action its right Turn, and fell to blessing it, and praising it, and promising to requite it himself, when there should be Occasion. *Blessed be ye of the Lord, that ye have shewed this Kindness to your Lord, even unto Saul, and have buried him, i. e. done all that Men could do, to testify the grateful Sense you had of your Deliverance by him ; redeem'd him from the insulting Enemies, and paid him all the Honours that you could, and saved the Nation from the Reproach of having neglected their dead Prince. And now the Lord shew Kindness and Truth unto you. God shall himself return these Honours on your Head, and heap his Blessings on a thankful People : He hates Ingratitude, of all ill Qualities ; it is the Parent of Forgetfulness, and all Offence against himself ; and he exclaims with great Earnestness against his People, for nothing more, than for forgetting God their Saviour, and the wonderful Works that he had done for them. Now 'tis*

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the same ignoble, inconsiderate Spirit, that makes Men so soon unmindful of their heavenly and their earthly Benefactors ; and therefore *David* thinks, that God is pleas'd with People of Gratitude and Honour, and prays him to shew Kindness and Truth to them. Nor is it below the Dignity of inspired History, to record with Blame and Blemish, the Ingratitude of *Israel* to the House of *Gideon*. It is said in the Book of Judges, 8. 34. That the Children of *Israel* remembered not the Lord their God, who had delivered them out of the Hands of all their Enemies, on every Side; neither shewed they Kindness to the House of *Gideon*, according to all the Goodness which he had shewed unto them. No Wonder if they who can forget God, should also forget his Instruments, by whom he works Deliverances ; and when they have receiv'd the Benefits, should slight the Hand that reach'd them out. But this a little by the Way. *David* does not only pray to God to shew Kindness to those grateful Subjects, but assures them he himself will never forget them. --- And I, says he, will also requite you this Kindness, because ye have done this thing. I, who am, by God's Appointment, to succeed your Master, will take all Care to encourage and reward such honourable Service, and will remember those, who in Regard to the Religion of their Country, and the Honour of their Prince, have done brave and becoming Actions. This Proceeding of *David*, is indeed so reasonable and just, so wise and prudent, that it would not appear so great and generous, if we did not more regard the Passions and Affections of private Men, and the Intrigues of Court, and what is ordinarily done, than what is
fit

fit to be done. Taking therefore Mankind as we find it, *David* did not only act *wisely*, but *nobly* upon this Occasion, in commending and encouraging the Men of *Jabesh-Gilead*, for the Kindness they had shewed to *Saul*, the grateful Sense they had of his delivering them heretofore, their fetching off his dead Body from the insulting Victors, and taking away the Reproach of *Israel*. Who shall go out the second Time, and fight the Battles of that State, that shews it self unthankful to its first Deliverer? It is an unaccountable Proceeding, that of the *Grecian Commonwealths* of old, to banish and disgrace their *Generals*, after great and extraordinary Performances, and saving of their States from utter Ruin. The Fear of their aspiring afterwards to Government, is not a Basis for that Building. That Maxim in particular, That *they who are able to support a sinking State, are able also to confound and overthrow it*, is a pernicious one, and false, and hatch'd in a villainous and most ungrateful Court: For it is not always so; and where 'tis true, that Men are able, yet there they are not always inclin'd to do it; and if it sometimes happen, that both Will and Power agree together, yet it is better venturing that sometimes, than always to discourage Gallantry and Virtue. To be subject to the Insults of open Enemies, is worse than fearing a suspected Friend. Is it nothing for a Prince to venture all he has, and Life it self, for the Preservation of your Peace and Welfare? And if that Prince should have his private Aims, and might be push'd on, by Ambition, Love of Glory, and Desire of Fame, or of enlarging Empire and Dominion; putting the worst (which may be all Surmise)

yet still the Evils and the Dangers he delivers People from, and all the Benefits acquir'd by Victory, and Success, and consequential Peace, do very well deserve to be rewarded with Love, and Praise and Admiration, and whatever else is suitable for them to pay, or him to receive. There are such Charms in brave Performances and gallant Actions, that they do not only tie and bind those who are benefitted and advantaged by them, but conquer Strangers, and the Unconcern'd, and oft extort due Praise and Admiration from their very Enemies, and make them love the Wisdom and the Valour that sometimes subdues them. Let any one in reading Histories, tho' never so remote in Time, and unconcern'd in Interest, see and observe, if his Heart do not unaccountably side, and go along with brave and noble Leaders; if he does not rejoyce in their Success, and fall again with their Misfortunes; if he is not moved with generous Indignation, to find a Prince or People partially unkind to *brave Captains*, and most unthankfully neglecting past Deliverances: If he does not secretly wish that State and Commonwealth may come again to need, and to implore that Help they had ungratefully forgotten, or not sufficiently esteem'd, and recompenced. Which shews how natural it is to love and honour the Defenders of their Country, Life, and Laws, and Liberties, and how uncomely, thankless and ungrateful Usage to them, shews in other People. But there was nothing of this in *David's* Disposition, or that of the Men of *Jabesh-Gilead*: The one knew how to praise and to reward, the grateful and the honourable Acts, which the other knew how to perform. *I also will requite the Kindness*

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Kindness you have shewn to Saul. There is something so very good in the Character of *David*, with Respect to *Saul* his Predecessor, that it distinguishes him very much. What he here says to the Men of *Jabesh-Gilead*, is exceedingly handsome and becoming him ; but the Concern he shewed at his End, was more disinterested yet, and the Lamentation that he made over him and *Jonathan*, is tender above all Expression, and shews how little he maligned that Prince's Honours, when he himself, in the most noble moving Manner possible, excites the People to express their just Esteem and Honour of their dead King, by all the Praises and the Sorrows they could utter. These things indeed are not in the Words of the Text, but they go before, and belong to them ; and they are the Preface, to that Purpose which *David* opens in the Text. *Therefore now (says he) let your Hands be strengthened, and be ye valiant, for your Master Saul is dead ; and also the House of Judah have anointed me King over them.* From whence it appears, that his Design was to gain the Men of *Jabesh-Gilead* to him ; *Let your Hands be strengthened, and be ye valiant ; be not dismay'd at your great Loss, continue still to love and serve your Country, and look to find one that will honour and reward such dutiful and faithful People. Whilst Saul was living, I asked not your Service ; but now your Master Saul is dead, and now the House of Judah have anointed me King over them.* These are the Reasons he uses to engage them in his Interests.---- Their former King was dead, and *Judah* had chosen him, or rather anointed him whom God had chosen, King. What an Encouragement is here, to good and brave People !

The King himself commends and blesses them for what was past, and courts their future Service. Happy those Days, when honourable and faithful Service perform'd to their Country, and dead Prince, recommended Men to the Love and Favour of his Successor! When they were not considered or neglected for the *Party* they had chosen, but for the *Good* that they had done, and for the *Duty* they had honestly discharged! This was reasonable, this was wise; but this, because unusual, was accounted brave and noble. No Prince but stands in Need of good and faithful Subjects, and, without them, stands but single: And noble and virtuous Actions do not only recommend, but make Men necessary. To side with *Party*, and to serve a *Turn*, does but increase a *Faction*; but to consult and to promote the general Interest of one's Country, is the true lasting Merit, and will gain *Honour*, tho' it may not *Offices*; but in a virtuous Reign, it will do both. When *David* is the Prince, he banishes all little Jealousies, and poor Suspicions, looks out for Merit, and the Men of Courage, Honour, and true Virtue, and cares not tho' he find them in the Men of *Jabesh-Gilead*, who had adhered to *Saul*, with an unshaken Firmness, tho' *Saul* and *David* were as opposite as could be, in the People's Opinion. To them he makes particular, and condescending Application, and bids them be of good Courage, and hope to find in him, one that could well distinguish Merit, and reward it. *For now your Master Saul is dead.* This was not to reproach their Service, and Adhesion to that Prince, nor to insult them on that Loss; but to remind them, that he, to whom they owed, and to whom they

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they had payed the greatest and most honourable Service, was now dead ; if *Master* signifies here any more than *King*, it is, to be sure, to their Advantage, that *Saul* is now called their *Master*, to intimate, that their Affection and Behaviour to him, was such as was peculiar to that Relation ; as if their Love and Duty had been somewhat personal, and less indefinite than that which Subjects pay their Princes, which differs much, we know, from that which Servants pay their Masters. It is as if he had said, you have discharged the Duty of Subjects, with the Love and Diligence of menial Servants, and those of the Household ; but now your King and Master is dead ; and as he can require, so he is capable of receiving, no farther Service at your Hands. You have redeem'd his Fame, and rescued his dead Body, with the same Zeal and Pains with which you served him living ; preserve those good and faithful Principles, and transfer the Expressions of them to him, to whom your Allegiance is now due, upon your Master's Death. --- *For now also, the House of Judah have anointed me King over them.* The Tribe of *Judah* was the only Tribe that unanimously adhered to the Choice that God had made of *David*, to rule his People ; no Question but a great many, of the other Tribes, did also concur with them, *i. e.* particular People among them ; but no Tribe in general saw so fully into the Purpose and Appointment of God to make him King. The Fame of God's Designation, and his being anointed King by *Samuel*, the standing Prophet of the Times, and the Persecutions he underwent from *Saul*, upon this Head, must needs have made it notorious through all that

that small Country, that *David* was to succeed *Saul*, when it should please God to open the Way, by Death, to that great Honour. But the Generality of the Tribes did not plainly understand this Business, but still adhered to the House of *Saul*, and thought of fixing the Crown to his Posterity; which is the Reason of *David's* thus applying himself to the Men of *Jabesh Gilead*, and I suppose to other People in the like Manner. And to induce them to assent, he assures them that the Tribe of *Judah*, the Chief and Royal Tribe, from whence the King *Messiah* should proceed, had already complied with God's Promise, and anointed him King over them. Whose Example, he hopes, the rest will follow, to prevent those dreadful Consequences that always follow Civil Wars, and States divided.

This is the History. And the Application of these Particulars will be very proper in some Respects; in others not at all. And First, *Our Master Saul is dead. How are the Mighty fallen! And the Weapons of War perished.* Friendship and Honour, help'd (I see) to compose that fine exalted Elegy; its noble Strains are mostly owing to the unexampled Love that knit the Souls of *Jonathan* and *David*, in Bonds, that even in Death were not to be divided. Whereas our Matter, would, in Truth and Justice, sooner oppress, than fail, the Man that should attempt a Lamentation. There is indeed no great Resemblance betwixt these two Princes, nor is there any need of raising the Value of the one, at the Expence of the other. 'Tis enough to the Purpose in Hand, to remember, that what the King of *Israel* was to *Jabesh Gilead*, that was the dead King to all these Nations,

Nations, and in Consequence to others also, namely, their great *Deliverer* and *Defender*. Must not the Terms of our Submission and our Life have been, to have been Slaves, and to have offered up our Reason, and Understanding, to the great Reproach of humane Nature? And how much less is that, than having *our right Eyes thrust out*? Religion and our Liberty were the Conditions of the Covenant that was to be betwixt us; not that *we* offer'd them, but that nothing less would make our Peace, or serve our Adversaries Turn. And I am always glad to think those two Conditions go together, and that they who would be our *Lords*, will not accept of one without the other. From these hard Terms, the King, did, at the *Kingdom's Call*, deliver us: And if we have not equally esteem'd this Blessing, with the Men of *Jabesh Gilead*, if we have not receiv'd it, with equal Gratitude, we know who 'tis breaks off the Parallel, and where the Dishonour lies: We shall be found unworthy of the like Protection, though, if it please God so to punish us, we may fall again into the like Hazards. Nor is it yet too late, to make Enquiries of this Nature. For though He is now no more, capable, or sensible of any grateful Honours that may fall upon his Person; yet, for our own Sake, we should glorify his noble Acts, and should pursue his Memory, with all the Praise and Gratitude that it deserves; to satisfy the World abroad, how much we value our Religion and our Liberties, and how closely we will abide by them, by shewing how we valued, lov'd, and honoured him, living and dead, whom we esteem'd the great Preserver of them both. It should not, methinks, be said, that

that all the World besides, should know how to prize his Life better, than we who had the Use of it. Can all the World besides, admire that Probity, that Justice, and unblemish'd Honour, that adorn'd his Life, and we alone be insensible, who reap'd the Fruits of them? I challenge all our Histories, to produce a Prince, in all respects, his Equal: I call the differing Humours, Interests, and Affections and Religions of the Rulers of the World to witness, whether they ever found a Man to centre in, like him. With whom they could so unsuspiciously concert their Measures, so safely trust their Interests, and on whose Honour they depended so entirely. Could all this Confidence be built, but on the Experience of his great Discernment, his mighty Knowledge how to ballance Powers, and most disinterested Integrity, and Virtue? Where are the Bargains that he ever struck for his particular Advantage? What Selfishness has yet appear'd in all his Conduct, for more than thirty Years? He might have rais'd his Seat upon his Native Country's Liberties; his very Enemies would have supported him, in those Pretences; but he affected no Honours but what were freely offered him, there, or elsewhere: And if the Hands that reach'd them, would have pull'd them back, his Ambition, that was only useful, knew how to wear, as well as to deserve them. Can these, and other his great Qualities, (a few of which serve to ennoble other Princes) immortalize his Name abroad, make him the Standard of true Honour, and all Royal Virtues, and we at home think meanly of them? No Infamy, I think, could fall upon our Country, equal to this Ingratitude,

titude, and Blindness ; nor more discourage brave Attempts, either abroad or at home, in our Defence, than to forget, or slight, such Virtue. I would not seem to presage things so dishonourable, and unworthy of a sensible and brave People ; if all Nations did not abound with poor and impotent, with dark, malicious, and malignant Spirits, that feed upon Detraction, Calumny, and Lyes, and are set on Fire of Hell ; and our own, as much as others, if not discountenanced by Men of Wisdom, Virtue, and Authority. I will end this Head, when I have wish'd, that neither we at home, nor our Allies abroad, may ever feel this Loss fit heavier on us, than it does at present.

Secondly,-----Since our Master Saul is dead.-----We must encourage one another as David did the Men of Jabesh Gilead.----Let your Hands be strengthened, and be ye valiant. These Words do literally apply themselves to Soldiers, who are Men of their Hands, but they are also proper enough, to all People, and bid them take good Heart, forget their Losses, and resume their Wisdom and their Courage, and be as useful in their several Places as they can : Do, what they did for *Saul*, to *David* ; exert their utmost Powers, in the Defence of their Religion, and their Country ; and more (if that may be) since more does now seem necessary. Our Loss is but too great already, and we ourselves shall make it greater much, if, with the King, we also lose our Hope and Confidence. This Blow will strike us as deep, as even our Enemies believe and wish, even to the Heart, if it do not excite us to Steddiness and Unanimity in all our Councils and Proceedings. What a Reverse
of

of Fortune would that be ! If this amazing Loss would heal our Differences, confound our Factions, and reconcile us to one another ! I know of nothing that could make amends for it, but such an Issue. And such a Loss, is, sure, as strong a Necessity, to bring such Union on, as any thing we can imagine ; for how can we unite abroad, if we divide at home ? And how can we supply that Loss, without a perfect Agreement both with our Friends and one another ! But whither are we driven, to look for so fair a Day, from a Cloud that darkens almost all the Country ? Well may we wish for such a Time, but who can expect his *Death* should produce such good Effects, when all the Care and Influence of his Life, could contribute but just enough to keep us quiet ? Let us, however, make the best of it, and believe we cannot *quarrel* now with such Security. Let us stay 'till we have better Leisure to disagree, and do one another Mischief. Let us first unite against our *Common Enemy*, and when that Matter is dispatch'd, resume our former Differences, remembering carefully where we left off. *Lastly*, Our Hands must needs be strengthened, and we must be valiant, because *we have also anointed David King over us*. We have a Princess on the Throne, who both deserves and wants all the Duty and Affection that Subjects can pay to Her, and under whom, if we be peaceable, unanimous, and obedient, we may, by the Blessing of God, live very happily. One Female Reign, as it was long, so was it the most glorious to this Nation, that we almost ever had. And had it pleased God to have spared *another Life*, there was nothing Great and Good, but what we might well have

have hoped for from it. Nor is our present Queen nearer allied to Her in Blood, than in sincere Religion, Virtue, Purity of Life, and all good Qualities, that can adorn a private Person, or fit Her for the Throne. Let us remember She is *all* that God hath spared us, of our native Princes, of *English* Heart, and Protestant Religion; and treat Her with that tender Duty and Fidelity, that is requisite to make a Sovereign easy, and a People happy. She will be exercis'd with Cares enow, 'tis probable, from Difficulties abroad; and therefore all good Subjects will be careful of disturbing and perplexing Her Affairs at home. 'Tis a wrong Turn that People give to Exhortations of Obedience, Duty, and Fidelity to Princes, when they conceit they only tend to advance the Glory and Advantage of the *Governours*; it is the *Peoples* Peace, and Happiness, and Plenty, and Security, that is intended most by such Discourses; and which are best provided for, and best assured, by being quiet, good, and dutiful, obedient Subjects. Is it not so, in all Relations else, as well as this? Are not those Children happiest who observe their Parents best, with most obsequious Love, and dutiful Obedience? Do not those Servants live the easiest, who live in constant Order, and under the Directions of reasonable and prudent Masters? Is not the Discharge of every Duty the Way to Praise, and Quiet, and Security? Is it not therefore every one's Advantage, to live in Order and Subjection? Must not these Duties now and then be press'd, because they have been sometimes handled indiscreetly? To flatter Princes with a Power that belongs not to them, is but to ensnare them to their Ruine, in the Experiment;

ment; and to set Subjects loose from their Obedience to the Laws, is to destroy them by their Liberty. There is no such thing as Peace or Safety to be had, but in a due Subordination of Powers, and paying each the Obedience and Submission that is lawfully requir'd of them. We can no more be happy without Obedience to our Governours, than we can live without our daily Food. And we have now Occasion, more than ever, to shew our selves good Subjects. The Eyes of all the World will be fixed upon us, to observe how we behave our selves on this Occasion; our *Friends*, to see if we be worth their Friendship; our *Enemies*, to find our feeble Part, and make their Advantage of us. We must therefore shew them both, that we are much at Unity with one another, that we centre all in dutiful Obedience to our Queen, and that our Parties only now contend, who shall deserve Her favourable Regards the best, by their Affection and Fidelity to Her Person and Government, by Virtue and true Merit, and serving honestly their Country. These things will give new Life and Hopes to the one, and Rage, and Disappointment, and Despair, to the other. They have long said, with *Esau*, in their Hearts, *The Days of Mourning for my Father, are at Hand, and then will I slay Jacob*. Let us shew them, that they built more Hopes on that disastrous Day, than were reasonable; that though it were a much-lamented Day, yet that it robb'd us not of all our Courage and Resolution; that it gave us Grief more than enough, but did not leave us destitute, nor make us careless of our Safety: And that we will not encrease our Loss, by giving

ving them any Advantage, by shewing any Weakness or Distraction. In a Word, we must each of us do, within our private Sphere, all that becomes true *Englishmen*, that love the Liberties and Honour of their Country, and a'l that becomes the Professors of the Reformed Religion, in Opposition to that great Corruption of Christianity, *Papery*; to the securing our selves at home, to the animating our Friends abroad, and to the defeating the inextinguishable Malice of our Enemies. And to the doing this, let us, be sure, to call in God into our Party, make Him our Friend, our Patron, and Protector; to which the Way lies always open, by living in his Fear, by walking holily before him, by being honest, sober, virtuous Christians. 'Tis not a Prophet, nor a King, but the Lord of Hosts, that is indeed, *the Chariots and the Horsemen of Israel*. It is to Him we must betake our selves, in whose Favour only there is Life, and who will be our surest Refuge in the Day of Trouble: 'Tis He alone, who can supply those mighty Losses He of late hath multiplied upon our Heads. We placed, perhaps, too high a Confidence in Arms of Flesh. Never was Life, indeed, so made to trust in, and deceive a People, as this last, of which we are bereav'd! What could we not have look'd for, from it? And how much Earnest did it give us, of Security, of Victory and Success, of Peace and Happiness, a d Settlement! And how are all these Expectations vanish'd in a Moment! These things must teach us to depend on Help, that never yet has fail'd those who would ask it, and deserve it. Let us therefore (to make an End) intreat of Him, who is the eternal Source

of all true Comforts, that we may, with Truth and Reason, address to him, in the Words of the 44th Psalm, Vers. 5. *Thou art our King, O God, send Help unto Jacob ; through thee will we overthrow our Enemies, and in thy Name will we tread them under, that rise up against us ; for we will not trust in our Bow, it is not our Sword that shall help us : But it is thou that savest us from our Enemies ; and puttest them to Confusion that hate us : We make our Boast of God all Day long, and will praise thy Name for ever.*

A SER-

A
S E R M O N
O N T H E

QUEEN'S Accession to the Throne,

Preach'd at

St. *Austins*, in 1703.

2 Chron. Chap. ix. Verse the 8th.

Blessed be the Lord thy God, which delighted in Thee to set Thee on his Throne, to be King for the Lord thy God. Because thy God loved Israel, to establish them for ever, therefore made he Thee King over them to do Judgment and Justice.

W H E N the Queen of Sheba had proved the Wisdom of Solomon, and seen the State and the Magnificence in which he lived, with the fine Order and Oeconomy of all his Household, *there was no more Spirit in her, she felt, as it were, into an Ecstasy of Admiration, and blesses God, the King, his Servants, and his People, who were so happy in each other. Blessed be the Lord thy God, who delighted in Thee, to set Thee on his Throne,*

to be King for the Lord thy God: Then for the People --- Because thy God loved Israel, to establish them for ever, therefore made he thee King over them, to do Judgment and Justice.

In which Words we have to consider, *First*, The Goodness of God to Solomon, in setting him on the Throne of his Father David. *Secondly*, The blessing God intended for his People, in giving them so wise and worthy a Prince as Solomon. *Thirdly*, The End for which God placed him on the Throne, to do Judgment and Justice; which was a for the Means, by which the People were designed to be so happy under him.

I. *First*, Of the Goodness of God to Solomon in setting him upon the Throne; Blessed be the Lord thy God, who delighted in thee, to set thee on his Throne, to be King for the Lord thy God. Solomon was not the eldest Son of David, but was preferred, by the particular Favour and Appointment of God, before the rest, even before he was born; and was call'd, by his Command, the Beloved of the Lord, or one in whom the Lord delighted, and chosen to succeed his Father, and (because a Man of Peace) to build the House of God. His setting therefore on the Throne, (to the Disinheritance of his elder Brethren) was a peculiar Favour of God. But this Throne is also call'd his Throne, i. e. God's Throne, and he is said to be King for the Lord his God. The Jews, to the Days of Samuel, lived under a Theocracy, or the immediate Government of God; and the Queen might perhaps think it was so still, notwithstanding she saw they had a King: But it was not so for by asking a King, tho' never so good, God tells Samuel, *I. viii. 7. They have not rejected*

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rejected thee, but they have rejected me, that I should not reign over them. Yet still because the People were God's People, in Covenant with him, and favoured by him, above all the Nations of the Earth, and because he still espoused their Cause, and they still observed the Laws and Statutes which he gave them by Moses, the Throne is call'd *his Throne*, and he is said to be King for the Lord his God; as also because he was chosen by God, like *Saul* and *David*, before him, to sit upon the Throne and judge his People. It was yet an Elective Kingdom with Respect to God, (as all others are) but with Respect to the People, it was, and was to be hereditary, and the eldest Son was to succeed, as *Solomon* himself declares, when he bad his Mother ask of him the Kingdom for *Adonijah*, for he was his elder Brother: So that the Favour of God was still the more signal in his Preference. These are then the Reasons why the Throne of *Israel* is called the Lord's Throne, and why *Solomon* is said to be King for the Lord his God. And if ever any one might more properly be called *God's Vicegerent*, than another, it was *Solomon*: He was to reign over God's People, in God's Stead. Who can doubt, after this, but that he was to be the best King that ever reign'd? That he was to govern himself by the Rule of God's Word? And his People, according to the Laws that God had given them, in all Particulars where those Laws were plain; and in all others where they were doubtful, with the greatest Reason, and with his Eye perpetually upon their truest Interest and Happiness? When a Man has said, that a King is *God's Vicegerent*, he has said, in Effect, what God himself said, by the Mouth

Mouth of David, in his last dying Words, 2 Sam. xxiii. 2, 3. *The Spirit of the Lord spake by me, and his Word was in my Tongue----* *The God of Israel said----* *The Rock of Israel spake to me----* What was it, in the Name of Wonder, after all this Preparation? This----*He that ruleth over Men, must be just, ruling in the Fear of God.* A Speech most worthy of the King of Israel! Most worthy of the King of Kings, even God himself! This it is to be God's Vicegerent; to be King for the Lord his God.

'Tis a pitiful and shameful thing, that Men, either in Ignorance, or Flattery, wherever they meet with such noble Expressions of the Kingly Office, as, *That his Power is of God, and, The Ordinance of God, and that He is in God's Stead, and His Vicegerent, and the like----* should either give it a wrong Turn, by giving the Prince, from thence, a lawless and unbounded Power, because that God's is so; or only enforce from thence, the Obedience and Subjection of the People, *without Reserve*: Never concerning themselves with shewing the indispensable Obligation which all those noble Expressions lay upon Princes, *to be just, and to rule in the Fear of God, and, in all things; to represent that great Original from whence they derive. They have their Power from God, no Doubt of it; 'tis therefore only the Power of doing Good, for God himself has no other Power: They cannot then exceed their Principal; he can give them no other Power than what he is invested with himself: They can therefore have no Power from him, to do Injustice, Violence, Oppression, or any Manner of Mischief. They are in God's Stead, i. e. to do as God*

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God would have them do ; as God himself would do, were he a King on Earth ; and is not that the best in the World for Mankind ? Say but *The Lord is King*--- and every one will answer ---- *The Earth may be glad thereof, yea the Multitude of the Isles may be glad thereof.* For tho' Clouds and Darkness are round about him, yet Righteousness and Judgment are the Habitation of his Seat. We cannot always discern the Reason of his Dispensations, nor the Rules of his Providence and Government of the World ; but knowing he is God, we know assuredly that he is always just and righteous. And a Prince cannot be *in God's Stead*, unless he be also just and righteous. He cannot be *his Vicegerent*, but by representing him in those Perfections (according to his confined Abilities and Powers) with which he rules the World.

This is the truest Use of deriving Power from God, and of asserting Government to be the Ordinance of God. And this is the Honour, Privilege, and Advantage of Princes, that they are in God's Stead, his Substitutes, and Vicegerents, to distribute Justice to Mankind, to keep their Nations in Peace and Order, to encourage and protect the virtuous and good People, to secure them from the Malice and Violence of wicked and ungovernable ones, and to punish such as stand out against these Ends of Government, that are so useful and so necessary to the Being of Society, and the Welfare of Mankind. This is their Glory, and their Happiness, that they are God's peculiar Instruments, by whom he showers down upon the World all the Benefits of good Government, Security from Violence abroad, and Injustice at home, and all the Advantages of Peace,
and

and Plenty, and Enjoyment of the Fruits of their honest Labours, and of the Blessing of God upon their Diligence. They have the mighty Pleasure of having continual Opportunities of doing Good, which is a great Blessing, and a signal Favour of God. And to make the Discharge of this great Trust, committed to them by God, more certain and assured, they are cloathed with the greatest Honours that People can pay them; they live in the greatest Affluence that Nature can provide, and Art improve; they have whatever Satisfaction can be had in the World; and all their People seem dispos'd to give it them, and set themselves to do whatever may be pleasing in their Sight. If there be any Happiness to be had in receiving or conferring Honours, in using or bestowing Riches, in making and rewarding Friendships; if any Pleasure in Meat, or Drink, or Ornament; in being singular, distinguish'd, and supream; if any thing external can make Princes happy, their high Condition and Estate procures it them. So that they have great Reason to esteem themselves favoured of God, that are so charged with the Blessings of this World, above other People. All these Blessings are the natural Results and Consequences of the Power and Supereminence of their Station: But they are also to be considered as so many Encouragements to the discharging their great Trust, and so much Recompence for doing it. They are to do the greatest Good to their People, and their People are to return them, in Lieu of it, all the Honour, Pleasure, and Advantage that they possibly can. There is therefore Reason enough, you see, for Kings to give God Thanks for setting

ting them on the Throne; not only for selecting them, to be the happy Instruments of all the Good that he intends in the World by Government, but also for all the natural Recompences of Honour, Pleasure, Riches and Advantages, that attend their Dignity. The Queen of Sheba spoke with good Propriety and Reason, when she said - - *Blessed be the Lord thy God, which delighted in thee, to set thee on his Throne, to be King for the Lord thy God.*

II. Let us see, in the *second Place*, to the Blessing that God intended to his People, by giving them so wise and worthy a Prince as Solomon then was. *Because thy God loved Israel to establish them for ever, therefore made he thee King over them.* Because God loved Solomon, he made him King over his chosen People; and because God loved Israel, he made Solomon their King: The King must therefore be happy in his People, and the People must be happy in their King, or otherwise the Love of God, and the Blessing he intended to both of them, will be defeated. We must not judge of God's Love to either King or People, by the *Event*, but by the Purpose and Design of God in this Relation. They were intended to be, and they might be, happy in each other; and whenever they are not so, there is a Fault on one Side. How will Solomon know, that the Lord delighted in him, when he set him on his Throne, but by finding it an easy Seat? By seeing his People pay him that Honour and Obedience, that is proper to make a King happy? And proper also to make themselves happy? And how will Israel know that their God loved them, to establish them for ever, in making Solomon their King,

King, unless they find themselves happy and easy under his Government? The Purpose indeed of God is good, that they should, each of them, be happy; but that Purpose will never take Effect, unless each of them believe it is their Duty, to contribute in their proper Place, to make the other happy, and make it their Business so to do. And whether each be happy or no, each will judge for themselves, by what they find and feel. The Prince will, certainly, judge whether he is happy, in all the Instances of Honour and Obedience due from the People; and the People will feel whether they are happy in all the Effects and Fruits of a wise and righteous Administration. Can any thing be plainer than this, that *Solomon* will judge, whether God be to be blessed, for making him King over *Israel*, unless that *Israel* honour and obey him as they ought to do, and he find himself happy in them? And that *Israel* will judge, whether God loved them indeed, in making *Solomon* their King, unless they find their King pursue their true Interest and Happiness? 'Tis a vain thing to tell either Prince or People, that they are happy in each other, if they themselves do not find that they are truly so. And after all the fine Discourses that may be made on either Side, there is nothing certain but this, that a Prince can never be happy in his People, without their Submission and Obedience to the **KNOWN LAWS**, nor a People happy in their Prince, unless he govern by those **KNOWN LAWS**. Shew us a Prince in all the World, that is happy (as a Prince) where the Subjects are seditious, or at Liberty to break or despise the known Laws: Or shew us a People happy, where

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where the Prince is arbitrary and bound to nothing, but governs by his Will and Pleasure.

I do not pretend to determin, that the People who are born in those unhappy Places, where the Princes are most arbitrary, are not equally oblig'd to obey their Princes, with those who are born under the gentlest and most moderate Governments, to obey their Princes; but am inclin'd to think they must, till they can innocently, mend their hard Condition. But every one can see *they are not happy*: They enjoy not the true Blessing of Government: They are not happy in their Prince, however happy their Prince may be in them: They are not the People the Queen here speaks of? That is not the Government that God intended to be such a Blessing; for that was, apparently, to bless them *both*, and bless them in each other. The King was to bless God for being King of such a People; and the People were to bless God for having such a King: This they could never do, unless they were happy in each other; the People must therefore be happy as well as the Prince, if they must bless God for him. In all good Governments those Matters go together: And when a King and People are consider'd in their publick Capacities, and with Relation to one another, 'tis very hard to think how one should be happy, without the other.

I confess that most of the Kingdoms of the World make a sad Shift to divide these Interests: And provided the *Princes* be happy, all is well, and little or no Regard is had to the People. 'Tis enough for them, it seems, if *their Princes* be rich and powerful, able to take their Neighbours Towns and Countries; and able to hinder other

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Princes from taking *theirs* ; able to do a great deal of Mischief to other Princes Subjects, at the Expence of the Lives, and Estates of their own ; and able to protect their own People, from the Violence of their Neighbours : And---one can go no farther---for they will not be able to protect them from their own arbitrary Violence, Oppressions, and Exactions. 'Tis Happiness enough they think, that they defend their Prey from other Lions, to devour it at their own Leisure themselves. This is, for aught I see, all the Happiness that most other Nations of the World enjoy : They are happy in having *Princes* rich and powerful, full of Honour and Magnificence, Empires of large Extent, Castles and Forts impregnable, Armies innumerable, and Garrisons in every City. But if this be the Happiness of a People, 'tis, surely, such as is not to be envied : The happiness of a People, must appear in the People, and be felt by the People. And it is not from the Splendor and Profusion of a Court, nor Glitterings of the Camp, nor the fine Habits of a numerous Guard, nor stately Edifices of a few great Men, and their luxurious Way of living : 'Tis not from these, that Strangers ought to form a Judgment of the Peoples Happiness (for all these things may be so much at the Peoples Expence that they may be in truth the more unhappy, for these so fine Appearances of Happiness) but from their *Ease*, their *Plenty*, and their *Liberty* : Then it is right, there is the happy Country, where both the Prince and People too are happy : Not in the airy and fantastick Notions of a Prince's *Glory* and *Renown* ; but in his wise and righteous Government ; his seasonable dis-

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dispensing Justice and Mercy, his Care, Affection, and Encouragement of all his People. These are the Ways of establishing a People for ever ; and these are the Ways of establishing the Throne also : And where they are both established, there is the Government that God intends to be a Blessing to a Nation. So that whether we treat of a Prince's being happy in his People, or of a People being happy in their Prince, the Means of making them so, is, in the *Third Place, the doing Judgment and Justice* ; which is also the End of God's placing *Solomon* on the Throne.

III. *Blessed be the Lord thy God, which delighted in thee, to set thee on his Throne, to be King for the Lord thy God! To what End?---to do Judgment and Justice.* God delights in no Man's Person, Quality, or Condition ; but He delights in those who sustain their Character and Condition properly, *i. e.* who discharge wisely and well the Duties of the several Relations in which they stand engaged to one another, a good Servant, and a good Master, a good Father, and a good Son, a good Subject, and a good Prince : And if he delighted to set *Solomon* on the Throne, it was in Order to his sitting there most usefully : His Sceptre is a Sceptre of Righteousness, and if he put it into any Prince's Hands, it is to be still a Sceptre of Righteousness, and when it ceases to be so, how is it God's Sceptre ? And so is his Throne, *Righteousness and Judgment are the Habitation of his Seat.* He will therefore place no one in his Throne, but whom he intends and commands to do *Judgment and Justice.* These Words are therefore to be added and supplied to that Part of the Text that refers to King *Solomon*, as

surely in Reason, and Sense, and God's Purpose, as they are found in that which relates to the People---Because that God loved Israel to establish them for ever, therefore made he thee King over them, to do Judgment and Justice. God loved Israel, and would establish them for ever; the Means he pitch'd upon, were, making Solomon their King. How would that do it? By his doing Judgment and Justice. That was the Way God took to establish his People, by giving them a Prince that would do Judgment and Justice.

Do what you can with this great Eastern Complement, turn it which Way you will, and nothing will be clear but this---That Judgment and Justice are the Things, in which both Prince and People are to be happy. The Prince in the great Honour, Pleasure, and Rewards, that naturally as well as by God's Blessing, accompany the doing so much good to Mankind: And the People, in the Security and great Advantages they reap from a Righteous Administration of Justice. And, indeed, whoever says that Government is of God, and that the Powers are ordain'd of God, must say that both the Governors and governed, are intended to be blessed thereby, for God intends nothing but Good to Mankind. Natural Reason says so, by the Mouth of this great Princess: And God himself says so (as we have seen) by the Mouth of King David. *He that ruleth over Men, must be just, ruling in the Fear of God.* He must not only see Justice done betwixt Man and Man, and hinder one Subject from injuring and oppressing another (for this the greatest Tyrants in the World do, for their own sake, and to keep themselves upon their Thrones) but he is also obli.

obliged to be himself just, and not to injure and oppress his People ; he must rule in the Fear of God ; that can never be, unless he be himself afraid of doing Injustice. That is the Difference betwixt an *Arbitrary Prince*, and one that governs by *Known Laws* : They both of them intend to secure their Subjects from the Violence and Wrongs of one another ; and their publick Courts of Justice are equally beneficial to their People : But the Arbitrary Prince does what he pleases with his Subjects Lives, Estates, and Liberties ; whereas the Prince who governs by Known Laws, knows he can no more injure his Subject, than he can suffer one Subject to injure another. He rules in Justice and the Fear of God, and is therefore restrain'd himself from doing Evil. And unless the doing Judgment and Justice, oblige the Prince himself, the People can, at best, be but half-secure, and half happy ; secure from one another, but not from Him who is the ablest to injure and oppress them ; which, I say again, does not answer the End of God's appointing Government : His Ordinance is perfect, and therefore secures from all Injustice whatsoever.

I do not here meddle with what human Restraints, Princes of different Countries may be laid under, from doing Violence, and great Injustices, or who shall take Account of that ; I am only concern'd to say, that, according to the Rules of Reason, and God's Word, the Princes of the Earth are as much restrain'd themselves from doing Injustice, as they are bound to see it done betwixt Man and Man : And that, without it, what *David* said would signifie little, and the

Queen of Sheba's Compliment, be very imperfect; for, the making Solomon King could not be a Token of God's loving Israel, if the King were not obliged to do Judgment and Justice to them.

The new Testament says the same thing with the Old: And the xiiith Chapter of the Epistle to the Romans, is the Place where Princes are to learn the End of their Institution, and the Reason of their Authority, as well as the People to learn the Duty of Submission, and the Reason and Use of their Obedience. *The Powers that be, are ordained of God, then no Body doubts it is for good Ends. Rulers are not a Terror to good Works, i. e. they are not intended to be so, by God's Ordinance; the Virtuous and the Innocent have therefore nothing to fear from Rulers. Wilt thou then, not be afraid of the Power, do that which is Good, and thou shalt have Praise of the same, for he is the Minister of God to thee for Good. But if thou doest that which is Evil, be afraid, for he beareth not the Sword in vain, for he is the Minister of God, a Revenger to execute Wrath upon him that doth Evil.* The short of which is, that the Magistrate is God's Minister to punish wicked People, and to encourage and protect the Innocent, the Virtuous, and Obedient Subject. This is the End of Government, this is of God, and all of it good; and every Body sees how useful an Ordinance it is, having no other Aim, no Eye to any thing besides the Welfare of the Subject; which is also the very Reason of the Submission and Obedience of the Subject. 'Tis altogether for their Profit. There can be no such thing as Judgment and Justice administred, without the Obedience of the

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the People. If the lawful Magistrate, in the Execution of Laws, may be disobey'd, then is Government at an End, and all the Uses of it lost, which unavoidably turns to the Destruction of the People. For, *Governors* (as *St. Peter* says) are sent by God, and therefore are to be submitted to, because they are sent by Him, for the Punishment of Evil-doers, and for the Praise of them that do well; and therefore without Subjection and Obedience, the Wicked would escape Punishment, and the Good would be discouraged, which would destroy the End of Government.

There is not, indeed, a Word, in all the Scriptures, relating to Government, but what agrees with the Compliment which the Queen of *Sheba* here makes to *Solomon*; that the Favour God designs to a Prince, when he sets him on the Throne, is, the giving him the Abilities and Opportunities of doing the greatest Good to Mankind, by doing Justice and Judgment, which naturally rewards him here, with Praise and everlasting Benedictions, with Honour, and Preeminence, with Power, and Wealth, and all the Advantages this World can give, as well as intitles him, through God's Goodness, to an immortal Crown, and everlasting Happiness hereafter: And that the Favour God designs to a People, by giving them a good King, is only seen in the Effects of a wise and righteous Government. This is what the Queen of the South came to observe, and what she thought she saw, in *Solomon's* Government, and for which she breaks out into Admiration and great Praise, and says in the Text, *Blessed be the Lord thy God, blessed by thee for this thy People, and blessed by this People, for giving thee to be*
their

their King. There must therefore be Reasons on both Sides, to give to God this Blessing. And because this was the greatest Compliment the Queen of Sheba could pay to Solomon, for all the Honour, Satisfaction, and Royal Entertainment, she receiv'd at his Hands, and after all the Observations she had made of his great Wealth, and Splendor, the Wisdom of his Government, and the most beautiful and orderly Oeconomy of his Household.----Because of this, I believ'd it would be very proper to the Occasion of our coming here together on *this Day*, which is to celebrate the *Inauguration of the Queen*, and to give God Thanks, for setting Her upon the Throne of Her Ancestors.

Blessed therefore be the Lord Her God, who delighted in Her, for serving him, from her earliest Infancy, with a most reasonable and unaffected Piety, and with most exemplary Virtue, and set Her on His Throne, to rule for the Lord Her God! His Throne more properly, I hope, than any Throne, this Day, in all the World; not only for his Christ's Religion here profess'd, and here established on the right and ancient Bottom (ancient as Christianity it self first settled by the Apostles) but also for that happy Temperament of Government, by which the People live as easy as their Prince; which does as certainly please God, as he is certainly displeas'd, with Tyranny, Vexation, and Oppression of a People: And on this Throne may She long rule for the Lord Her God, long to promote his Glory, and the true Religion.

No Prince seems more dispos'd to remember in whose Stead She reigns, and whose Authority She

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She hath ; attending wholly to his Service, and the Benefit of those who are committed to Her Charge : Affecting no suspicious Power, nor using her acknowledg'd one, to any Purposes but the doing Judgment and Justice. So that if by our Submission and Obedience, which make a Throne a secure Seat, and by our Zeal and dutiful Affection, which make it an easy one, we make these first Words fit proper in her Mouth, and give her Cause to *bleſs the Lord her God*, for placing her on such a Throne, to govern such a People ; we have all the Reason in the World to hope, and promise our selves, that what follows will be also true, and proper for us, who are her People, to say *Because our God loved us, to establish us for ever, therefore made he her our Queen over us, to do Judgment and Justice.*

The Queen of *Sheba* meant no Disrespect to *David* and his Reign, when she paid this Compliment to *Solomon* and his. *David* was a brave Prince, and valiantly fought the Lord's Battles, and gain'd immortal Honours to himself and to the Nation : But *David* died like other Men, and was gathered to his Fathers : And God still loved *Israel*, and raised them up another Prince, that should reign in his Stead, and do, as he had done, *Judgment and Justice* : This was continuing on his Mercy to his People. And without the like Goodness shewed to this Nation, *this Day* would have furnished us with other Affections than those of Joy and Gratitude ; for, on this Day, *we lost the King !* whose Life, before his Death, made Way to that Accession to the Throne, from whence we have already reaped many Blessings and Advantages, and from whence we hope, and promise our selves, a thousand more. The

The Custom of observing, with Solemnity, the *Inauguration* of our Princes, is of old, and was first discontinued (as I think) by that wicked Civil War, that confounded all Observances of Decency and Order both in Church and State, which made it hazardous to give God Thanks (some Years before he died) for placing King *Charles the First* upon the Throne; by setting up a Lower House of Tyrants, who did truly oppress the People, and overthrow their just Liberties, more than any two Kings had done since the *Conquest*; and were never outdone by any but themselves, when Part of them became a Court of Justice, and put their King to Death. The *Inauguration-Day*, was usually the Day, on which the Predecessor died; but the Thirtieth of *January*, having been noted with such an execrable Mark, could not have been observed with any decent Joy, by any honest Subject. Such different Images would have crowded in upon the Mind, as must have occasion'd a Confusion horrible and chocquing--- to have given God Thanks for setting the Son upon the Throne, the Hour his Father's Blood was shed by Villains! Therefore his *Birth-Day* was appointed for the Festival, that we might give God Thanks for the restoring our ancient Government both in Church and State, without the Remembrance of that *Day of Scandal*.

The next Reign set the *Inauguration* right; but that, I think, was all. It was a Day of great Sorrow, and little Comfort: It gave us certain Fears, and very uncertain Hopes: We had many things to ask of God upon that Day, but it could not be a Day of much Thanksgiving. His peaceable and quiet Entry, and his becoming Resolutions

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lutions and Professions at the first, surprized us indeed, into some faint Hopes, and short-liv'd Joys ; but in a little Time, that Day became more truly *Festival*, by being the *Birth-Day* of our present *Queen*, than for the Honour it was marked with by his Succession to the Throne.

The following Reign was honoured by no such solemn Observation ; as well because there had been no *Decease*, as for the great Unsettlement and Hurry, all Things, and all People were then in : not that there was not as much Reason to injoynt it, and as ready a Disposition to observe it, as at any other Time. For, that Reign will be as memorable, and welcome to Posterity, as any we have had, without such Mark to note it by : And heretofore when People ask'd why such a Statue was *not crowned*, it was thought a greater Honour, than the asking why such a Statue *was*. Let but a Reign be memorable, for true and solid Benefits design'd and done to a Nation, and it will eat out all the Teeth of Malice, and live in Praise, in Spite of all the Opposition of the World. *This Day* put an End to that *great Life*, which all the World of Friends and Enemies knew how to value, except a few poor *English Wretches*. And it had been a Day of lasting Sorrow to all true Lovers of their Country and Religion, had not the Lord delighted in the Queen, to set Her on his Throne ; had he not loved our Land, to establish us for ever, by setting Her over us, to do Judgment and Justice. Her Qualities are truly such, and such Her Disposition to Piety and Virtue, that we, without a Subtlety, Distinction, or a secret Sense, can heartily give God Thanks for setting her upon the Throne.

We

We cannot only *pray* to him, for such good Gifts and Graces as he sees are needful to the Discharge of Her great Trust, but we can *praise* him, for what we see already in Her, and make this Day, a Day of true Thanksgiving. The *State* has

tasted largely of Her Bounty already, * 1703. and the *Church* is * going to do the like also, by a most generous Christian Act of Goodness. So that if God shall give Her Rest, and make Her Reign a Reign of Peace, She will, with *Solomon*, build up the House of the Lord Her God, which *David*, tho' he had it in his Heart, could never do, for the Wars that were every where round about him. So that if we be as well disposed, our selves, by peaceable and dutiful Obedience to Her, by Union and Agreement with each other, as She by doing Judgment and Justice, we may, by the Blessing of God, become a very happy People; and have great Cause to praise Him for, and to rejoyce in each the other; and to pray Him, that this Day may often return, with Honour on Her Head: And, that after a long and happy Reign, in wise and righteous Administration, She may receive a glorious Recompence at the Lord's Hands, and be crown'd with everlasting Happiness in Heaven.

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